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NOTE

It is a pleasure to me to state that, if I have succeeded in what Mrs. Browning calls "beating my music out," it is through the help of the fine intelligence and unwearying patience of my friend, Miss Rachel Challice, in transcribing and preparing my MS. for the press.

THE RATIONAL, OR SCIENTIFIC, IDEAL OF MORALITY

CONTAINING

A THEORY OF COGNITION, A METAPHYSIC OF RELIGION AND AN "APOLOGIA PRO AMORE"

BY

P. F. FITZGERALD

AUTHOR OF

"THE PHILOSOPHY OF SELF-CONSCIOUSNESS"; "THE PRINCIPLE OF SUFFICIENT REASON"; "A PROTEST AGAINST AGNOSTICISM"; ETC.

"We can only know the thing by and through the thought."
"We must not only be good, but good for something."—THOREAU.
"Ethic has for its subject-matter the ultimate end and purpose, the supreme Ideal of human life."

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PREFACE

THE present work might perhaps be more properly entitled "The metaphysic of spiritual Idealism," only that, far from being inconsistent with common-sense dualism, it takes note of the sensible conditions of consciousness, as well as of consciousness itself. Professor Ladd says, "Psychology treats of the relations of feelings and thoughts to things and to the brain; but psycho-physical parallelism is so suffused with metaphysics, that a science of consciousness—*i.e.*, a psychological science — without metaphysic is impossible," and therefore absurd. The emotions of the unalterable spiritual substance of humanity and the fundamental ideas of reason refer to entities or *veræ causæ*, not to the conditions of perception, apprehension, and comprehension, our mental representations being of the phenomenal modifications of the abiding attributes or aspects of noumenal Being, *i.e.*, power, wisdom, and goodness. The word sensation indicates a special molecular state of our brain; a determinate group of physico-chemical phenomena effected in the cells or fibres of our cerebral substance, corresponding to each state of our consciousness. "The psychologist confines himself to a statement of the *modus operandi* of the mind; but this itself is only *reflectively realized by the human spirit*": consequently, as the majority do not employ the faculty of reflection, they are not self-conscious, and accordingly, have as little real knowledge of themselves as of other people, and Being, without true self-respect,

respect for others, or for Personality, as such, is inconceivable to them. The difficulty of completely grasping or apprehending the moral Ideal arises from individual physiological idiosyncrasies; hence it takes a different complexion for each of us, and "no man's moral task is exactly like his brother's," that task being out of inner nature and outward circumstances to fashion a character true to the abstract reflective Ideal of humanity, not letting animality, or the pride of this life, get the better of our higher and characteristic nature. Aristotle describes man as "a thinking animal," all our rational generalizations being from introspectively realized personal experiences. Theology is like all science, reflectively arrived at. Dogmatic religion and philosophy agree in the predicate that by faith, love, and hope in noumenal, *i.e.*, spiritual, Being, and above all in the Supreme Being, man is saved from doubt, malignity, and despair, which are the negations of faith, love, and hope. It is only through the laws of thought, or principles of reason, that we discern the order of evolution that prevails throughout the world, else all external nature would appear to us as confusion worse confounded.

The correlativity of human spirits to each other, that are compounded of opposite idiosyncrasies, is as chemistry to mechanics, *i.e.*, a finer, closer form of attraction than that which is presented by mere sexual correlativity.

Man and woman are the two terms supporting the correlated elements of thought, or mental representation. As in a single ray of light all the colours of the spectrum are present, so a complementarily balanced, though finite, personality sees Being and life as a whole; whereas the individual taken alone is handicapped by his inherited, and accidentally determined, idiosyncrasy.

Thought is the type of relativity; each of its component

factors is related the one to the other so strictly that the mental representation of them is synchronous. Although reflective analysis can separately consider them, it cannot decompose their relations to each other, but only observe the variety of proportions in which their synthesis takes place in each particular personal idiosyncrasy. An inherited physical organism, or an hereditary *tendency* in a given *nervous* system, determines the lines of least resistance in thought and action in different individuals at different epochs, and in different parts of the globe. The same elements are held together in such different modes, that only by holding things, or objects of thought, together can we understand their relation to each other. The Timbuctoo nigger and the Greenlander would not seem, at first sight, to be of the same species as the Louis Quatorze beau, or Shakspeare's fop, or as the great philosophers and poets of Greece, Germany, England, and France; yet the triple unity of consciousness (feeling, intelligence, and will) holds alike in cultured and uncultured, as does also the synthetic unity of the Ego, reflectively considered. Although the savage may not be exacting as to the *adequacy or sufficiency* of a cause for a given effect produced upon him, or regarding the true relativity of *efficient causation* to the nature of the subject of the effect, or as to what is the final cause or purport of all rational activity, *i.e.*, action for the conservation of the integrity of Being; yet he none the less assumes causality as a law of thought, or mental representation. And, although the uncultured man may be absolutely ignorant of what *really* constitutes the Good or Best for Being, he still seeks for it as we do, the manner of the search being determined by the law of evolution; he therefore is not a contradiction of the fundamental ideality of Being. Hence there is no absurdity in supposing, as Mr. Balfour

says in his *Defence of Philosophic Doubt*, "that a moralist may, in the course of speculations, hit on some entirely new First Principle, which he has not held even obscurely before; but which commends itself to his mind as soon as it is presented to him."

I have quoted the above passage from this well-known author of the present day, I will not say in apology for, but in support of my own pretension to have discovered a *new* (in the sense of a hitherto unrealized) principle of moral evolution, namely, that of spiritually *counterpartal* union between man and woman; their constant action and reaction upon each other being most favourable to the moral development of both. In my previous works I have dwelt more on the *happiness* that *results* from the relation of true love or spiritual affinity, than upon its important bearing upon individual evolution. But as the perfect life and the happy life are one and the same thing, I had myself never divided them in thought; for what does happiness mean, if not the satisfactory exercise or fulfilment of our faculties of feeling, intelligence, and moral sense, or practical self-determination? The sense of the eternal in true love shows that it belongs to "the invisible things that are eternal." The secret of true love's producing perfect happiness, even in this imperfect state of Being, may be illustrated by what travellers tell us of the inhabitants of certain islands of the Pacific, who venture to cast themselves headlong on the great outrushing waves, apparently hurrying them to certain destruction, simply because they know that in their equally certain ebb they will be brought back to *terra firma;* so man is instinctively conscious that what appears to be the wild enthusiasm of perfectly mutual, spiritual love, is no antagonist to reason, but is, in truth, the most elevated and strongest form of the sense of the fulness of Being and the joy of life, and

so of our eternal, heavenly, or happy destination. For only thus can a finite, limited, one-sidedly developed Being attain to the equilibriated exercise of the faculties of feeling, intelligence, and will, in which perfection of life consists.

The equality of the complementary halves is, of course, a *sine quâ non* of true or spiritual marriage. Naturally, whilst women were left uneducated, it is not surprising that they were picked up promiscuously by the stronger sex, and kept in herds like cows. But now that the moral equality of the sexes is recognized, morality meaning the subsumption of feeling, intelligence, and benevolent will in the unity of Being, the right of woman to look out on her own account for a partner, in whom she can find the delight and completion of her own life and Being, as well as herself completing the life and Being of man, is now sufficiently acknowledged for her no longer to be expected to wait for the pocket-handkerchief of the Grand Turk to be thrown at her, which was formerly considered to be the Ideal of femininity. This does not mean that the balance is to be overweighted on the side of woman, any more than on the side of man. Suitability implies mutuality of attraction and choice; attraction, both in the physical and spiritual world, being equal and opposite. As complementary colours bring each other out into typical brilliance, and together furnish the full white ray, so when the three attributes of Being are combined in complemental proportions, human nature is fully represented, and our joy is full.

Nevertheless, as the left-hand glove cannot be put on the right hand, nor the right-hand glove on the left; so no unnatural change of function can be expected or desired from the union of complemental Beings; rather it is through the diversity of their several *special capacities* and experiences, and through reflection on their *several* yet joint *lives*, that they can best realize the world scheme and the

Divine attributes of power, wisdom, and goodness, as they exist in the wholeness or holiness of the Absolute Being. Woman can thus, being no longer handicapped by her natural nervous tendency to undue sensibility, adore instead of recoiling before the Ideal of justice; and man, rendered gentler and more sympathetic through the influence of woman, ceases to be dry-as-dust or hard and cruel. Thus do they both awake to the possibility of universal love, affinity with their own counterpart constituting a link between them and their opposites in character. "The good of each," says Marion Crawford, "is the triumphant enemy of evil in the other; and the evil of both is gradually driven out and forgotten in the perfection of the whole."

"Toi, par qui Dieu m'a complété," says Victor Hugo to the woman he loved. This is the new view of marriage, which the advanced intelligence of both man and woman now requires to be taken account of, in opposition to the present old-world social system, in which true love has little or no part.

For what can be more despicable than a social system that is an anachronism made up of survivals of antique barbarism, and lagging behind the evolution of the moral sense?

I have divided this work into three parts, in order that each note of the great chord of Being may be struck in a variety of forms, so that not an aftertone of either be lost, and not a stop of the great organ of life may remain mute and irresponsive to the voice of conscience—*faith* answering to the perception of existence or reality; *love* to the apprehension of the relativity of Being; and *hope* standing rationally expectant of the comprehension of good constituting the final purpose of action. *Love is enough*, was the gist of the teaching of Christ, *i.e.*, enough for the perfect and the happy life—in other words, for the fulfilment

of Being and its eternal satisfaction. Upon these three principles of thought conscience, or the moral sense, takes its stand, these together constituting the only reflectively conceivable sufficient reason for self-determination, which we accordingly logically attribute to the Supreme Prototypal Being in His great act of creation. As "the fear of God is the beginning of wisdom," primitive devil-worship, blood-offerings, etc., were appropriate to the early stages of man's evolution; but, finally, "all-conquering love," as Shelley calls it, by Divine decree asserts its claim to be Lord of all—Love that is at once the path, the goal. Even the animal creation is found to be more amenable to kindness than to cruelty. How much less then can man, the free agent in proportion to the development of his spiritual personality, be amenable to anything less than love, which is the fulfilment of his own Being!

P. F. FITZGERALD.

75, CHESTER SQUARE, LONDON, S.W., 1897.

"Ye shall not find thought without Being."—*Parmenides the Eleate.*

"Self-conscious Being is the unifying principle of the universe."

"Being is the subject-object of Idealism."—P. F G.

"Selfism and otherism are not grafts on the tree of life: they are of its origin."
DRUMMOND.

"If we ignore any essential fact of Being, our reasoning therefrom must be erroneous."

"The heart is the light" (and life) "of the true self."

"Oh! Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Hold fast to the truth as a lamp. Look not for refuge to anyone beside yourselves; but ye must be anxious to learn."—*Buddhistic Book of the Great Decease.*

"The dialectic system teaches that in the universe is realized the whole of reason, and nothing but reason."

"The Platonic dialectic will be found to help the truth of Bacon's Inductive philosophy, only applied to mental instead of to physical phenomena."

"Faith based on reason"—*i.e.* conformed to the nature of Being—"will justify itself."

"Moral anarchy often betrays itself through the painted skin of prescriptive order."

"Nous is the intuitive faculty by which the detached attributes are cemented together into the indissoluble unity of the true concept."—ARISTOTLE.

"The root of the principle of sufficient reason is fourfold, comprising the three principles of causality, and reflective inference therefrom."

"Although everyone must recognize the truth of a proposition of Euclid when he understands it, he does not at once recognize it to be true."

"Every other principle in Nature has had a thousand prophets; but the Supreme dynamic, the most stupendous force the world has ever known, has scarcely even begun to be investigated. The rise of love, so far as science is concerned, is unknown, its history has never been related; but if any phenomenon, or principle, in Nature is capable of treatment under the category of evolution, this is." Schopenhauer insisted upon this.

"Love is the supreme factor in the evolution of the world."

"Celui-là seul est de tout point sensé en qui l'amour veille."

"Natural history cannot in any case cover the whole facts of human history."

"The love of reflective consciousness is the sense of dependence upon a counterpartal Being for perfection of Being, hence the utterances of true love resemble those of religious aspiration after the supreme good."—P. F G.

Arthur Clough, the too-early-lost poet, admirably describes true love, or rather has presented an ingenious image of it—"This long time, slowly with trouble I have been building myself up, and toilfully rising all on one side. Sometimes I find myself dreaming at night about riches and bridges. Then I feel the great keystone coming in, and through it feel the other part—all the other stones of the archway joined into mine with a strange happy sense of completeness."

"He who for love hath undergone
The worst that can befall,
Is happier thousandfold than he
Who ne'er hath loved at all;
For in his soul a grace hath reigned
That nothing else could bring."—SIR PHILIP SIDNEY.

"L'amour seul comble le cœur et remplit la pensée." (Thus the lover may be alone, but never lonely).

"All thought begins in feeling. Wide in the great mass (or whole) of Being its base is laid, and, narrowing up to thought, it stands glorified a moveless pyramid; nor is he far astray who deems that every hope that rises broadcast in the world's heart by ordered impulse streams from the great heart of God." God not only hears us when we pray, but also when we only feel.

"The heavenward gaze of souls sublime at once transcends and conquers time."

"It has been asked, 'What is the time for love?' The answer given was, 'Eternity.'"

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RATIONAL, OR SCIENTIFIC, IDEAL OF MORALITY

PART I.

INTRODUCTION.

IN my previous works I have considered the physical or neural presentations, or thinking apparatus that conditions, but does not constitute spontaneous mental representations, or thought proper. In my *Treatise on the Principle of Sufficient Reason*, I have especially endeavoured to show the synthesis of the spontaneously associated forms of thought in the reflective introspective ontological representations of causality, which determine the science of logic. I had wished to publish in their order the three fundamental Ideals of reason: those of *Truth*, *Harmony or Loveliness*, and *Goodness*, but as "art is long and life is short," although the draft of the two first is written, I fear that my time may fail; and as I am most anxious to secure an immediate place in the press for my *Rational, or Scientific, Ideal of Morality*, both because it summarises the two first, and because it is the subject most in discussion at the present moment, I have preferred to submit this first to the intelligent public. Only when each man has reached the point of the evolution of reason, at which he thinks his own thoughts, instead of regarding and judging everything in the light of the received opinion of the time and place to which he belongs, will he be truly free. "He is the freeman, whom the truth makes

free"—neither king-ridden, nor priest, nor superstition-ridden, but subject only to one true Master, the Creator, and Law-giver of the universe; this is the rationally anticipated goal of evolution. Not in self-mutilation, but in *worthy self-actualisation* in feeling, intelligence, and will, does the service of God consist, and in this does man's responsibility lie. The term a *rational Ideal*, may certainly be regarded as an ontological expression, seeing that we owe the conception of the Ideal in every possible form to our reasoning from the positive representation of Being, to the comparative and superlative forms of it. Moreover, as there is no *knowing* without *Being*, so the word itself implies a standard of ratiocination, and this is found in our own experience in Being. This is the one datum for all reasoning concerning Being. There must exist a *positive* real for the ideas of comparative and superlative to appear in rational consciousness; and naturally neither of the two latter concepts can be a contradiction of the first idea. Nature provides us with positive egoistic presentations, or experience, and Reason, the calculator, passes on through the comparative recognition of similars to the comprehension (by reflective substitution of similars) of an absolute type of Being—the support of relative existence.

The religious sentiment is the concomitant of, if not the source of, religious belief. Conscience constrains us to bring our outward lives into harmony with our inward convictions. Disregard of reflective consciousness, under the principle of sufficient reason, is felt by a rational Being to be more shocking than disregard of momentary feeling, or natural impulse; for underlying the decisions of our reason is an intuitive sense of responsibility to abide by them. There are two sides to this sense of responsibility: the one has been described as a fearful looking for of judgment to come; the other, its opposite, is the peace of the *mens conscia recti*,

out of which "Hope springs eternal in the human breast." The moral law, applying strictly to individual motive in each self-determination of feeling, intelligence, and will, must always involve making the personal equation. What is possible to one is impossible to another, for, to use the homely phrase: "What is one man's meat is another man's poison"; and as in the case of a physical disease, it is the particular patient that has to be treated, so it is also in the case of moral disease. But this psychological fact does not affect the existence of a stable ontological standard of morality, nor afford any basis for scepticism, cynicism, or pessimism; it is simply an illustration of the scientific doctrine of evolution. As the platform of intelligence, upon which the infant stands, does not invalidate the essential scope of human reason, but only, as it were, exhibits it in its first small circle, such as that which water makes when a stone is thrown into it, so it happens with each one of us in the great scheme of evolution. We are each, and all of us, surrounded by persons in various stages of emotional, intellectual, and moral development, just as Europeans in North and South America have, as next-door neighbours, red and darker-coloured Indians. But a gathering in Paris, or London, exhibits almost as great a variety of individual types of character, as if they were of different races; so that when we stumble upon a person fairly congenial to us, we feel greatly pleased, and so on in an ascending scale until we find rest, and peace, and joy in the discovery of our counterpartal self, the true *alter ego*. The fulfilment of the will must be under the principle of identity, *i.e.*, the intuitive knowledge that the effect is of the nature of the cause; and, obversely, that the cause is predicable from the nature of the effect. The rational demand for an adequate cause, and sufficient reason for every effect produced on our senses, emotions, intellect, and will, is what makes us

require absolute power, wisdom, and goodness, to account for both the physical, and the spiritual order of the world.

Rational purpose is not the contradiction of *the rational desire*, but its fulfilment in balanced measure—feeling, intelligence, and will having to be equally represented in it. Unless we know the purpose, or intended *end*, of any performance, it appears silly to us, like the aimless skipping and hopping of children just let loose from school, compared with graceful and ingenious dances. Still the reflective thinker sees even in the aimless antics of the young obedience to the rational instinct to exercise the limbs freely after some lengthy repression of the restless activity of youth, which is necessary for the growth and healthy development of the limbs. But if we happen to see grown-up people violently dancing without any musical or rhythmical accompaniment, the dancers seem to us like the tarantula-bitten fanatics of the middle ages; for the very idea, or ideal, of dancing is measured motion—motion in which many can combine in harmonious activity.

We call movements good when they correspond with a rational purpose, or proposed end, whereas convulsive movements are painful to behold. Now sociability, which is the outcome of sympathy, is an integral part of the realization and satisfaction of Being. Therefore civilization should be based upon the recognition of this feeling in all its various ramifications, instead of upon merely conventional forms. If words were numerals, to which each and every person attached the same ideas, the word *free-will* would not have given, and still give, rise to such endless altercation. To say that a man is free to follow either his rational inclination, or his natural desire, is not to say that he is free to essentially change his nature, like the beautiful lady in the fairy tale, who turned into a white cat; nor does it mean, as Europeans believed in the middle ages,

that men turned into were-wolves. The lower classes in Persia still believe that a man may be changed by a sorcerer into a wolf, a goat, or a tiger. But freedom essentially lies in being able to be true to our own rational nature, to the humanity in us, instead of being borne down by physical force, or by unfair psychological influence being brought to bear upon us from without, or by appetite and passion betraying the citadel of our self-respect. The old Norse axiom, "Keep yourself well in hand" means that Reason must hold the reins of rational Being. Feeling and intelligence are the swift-going steeds, but there must be no wild-eyed charioteer. It has been well said that there is no Being without knowing. "Je pense, donc j'existe," said Descartes. Perhaps he should have said, "donc *je sais* que j'existe." This is what the word self-consciousness indicates. It is through self-consciousness that we are aware of the ontological principles of causality, which involve the faith in a First, Real, All-sufficient Cause, revealed through the relativity of our own rational, although finite, Being, to His Infinite, All-perfect Being; and also through the reflective moral sense of the final cause of action being for the good for Being, *as such*, not for its destruction, deterioration, or suppression. Ethic is the name that has been given to this science of "the end"—the goal towards which man instinctively struggles, and which he reflectively sets himself to study, or investigate. This was the *summum bonum*, so much sought for, and diligently inquired into by the ancient Greeks. Both the emphatically called religions, and the philosophic schools of the present day, like hedonism, confuse the mere search after pleasure with the state of enduring satisfaction of life, to which I conclude St. Paul alludes when he says, "Rejoice in the Lord alway; and again I say unto you, rejoice."

Rational joy in such a world as this can only result from

a fixed and perfect faith that our Creator, the Prototypal Being, can never fail in the attributes of Being, and that He therefore has *a sufficient reason* for all the trials to which he subjects poor finite Beings here. This is the principle upon which all rational faith rests, whether in God, or man; whilst the wild beast acts through fury, and the Devil, or the imaginatively-pictured distorted Being, acts from *malice prepense*. Only in proportion to the *integrity* of persons, and their *consequent sufficient reason* for whatever they do, can we depend on them for goodness, in which action proceeds according to the fitness of things. But once given that we can trust in the perfection, or *wholeness* of Being of our Creator and Lawgiver, it is of the very constitution of a rational Being to be able to live, however strenuously, through faith and hope in Him, until the end anticipated by reason is accomplished. Evidently the justice of God does not end here, nor is reason justified of her children, here below. Before recoiling in disgust at the word *happiness*, I must beg the altruist to first listen to the rational definition of the much-abused word. Perhaps if each of us kept to the exact meaning of words, there would not be such incessant mutual contradiction. "I am happy to see you," says a person, who is perfectly indifferent to the one addressed, or "I am happy to accept your invitation to dinner," writes another, when the word *glad* would be much more appropriate; for happiness means that complete satisfaction of our real or spiritual Being, which only the love of God and man, and their unequivocal benevolence towards us can give us. There is, moreover, a certain peace of God, which no man can altogether take away from us. Happiness resumes the satisfaction of all the essential elements of joy, namely, the successful activity of the emotions, the intellect, and the moral sense; and referring, as it does, to the essential

attributes of our spiritual Being, it is as enduring in its nature as Being itself, and the Divinely instituted relations existing between spiritual Beings. I do not here speak of material, or blood, relations or of mere physical marriage; only spiritual marriage is the true marriage of souls. The Divine goodness is exhibited in the fact that enjoyment is attached to the exercise of each, and every, natural faculty, above all in the reflective exercise of reason out of duty to God, in which lies the peace of the *mens conscia recti;* but our Creator has made it the pursuit of each one of us to find out what, through the natural gifts, with which He has severally endowed us, we are capable of enjoying the most; add to this, what is ideally and generally held to be the *summum bonum* of life. The principles and groundwork of our understanding, and of our mental representations, are *feeling*, both sensible and mental; *intelligence* of the relativity of cause and effect; and *will*, or the instinctive tendency of Being, to act for the conservation of the integrity of Being, physical and moral. The macrocosm itself is but one huge system for the conservation, delectation, and development of noumenal or spiritual Being. We are objectively or externally impressed through our outward senses, as also internally by our systematic sensations. These together produce in us through a link between body and spirit, to us at present unknown, sensible and emotional *perception;* intelligent *apprehension* of the relations in which given objects stand to the subject, as also to each other; and *comprehension* of moral purpose, or of the purpose of the cosmos, being that of the *Good for spiritual Being*, because both our instinctive and Ideal tendency in action is always for the conservation of the integrity of Being, physical and spiritual. Reflection, according to these laws of thought, or mental representations of causality, enables man as a rational, or calculating, Being to ascertain the causes and effects of everything, both as

to the past, and as to the future of his destiny. Plato called reason "the sense of proportion," for man has to proportion his activity in feeling, intelligence, and will to the measure, or equilibrium, of Being, as well as to the qualities of the person, or thing, wherewith he is dealing, as we measure our physical efforts according to our own strength and to the weight or the *vis inertia* of an object to be moved. Thus we do not break a butterfly's wing with a sledge-hammer, nor attempt to level a mountain by a single stroke, although we may gradually bore through it, or lower it by the appliances of science.

The sufficient reason for action morally is the combined actualization and fulfilment of self-love, social and divine. In the ages of faith, now unceremoniously termed the ages of superstition, natural law was regarded as a grinding instrument of torture, which man was created to writhe under, and himself to apply to others, instead of being seen to be nothing more than our statement of the relations that exist between physical and psychological forces, designed and created by God between spiritual Beings, between physical man and matter, as also between man and the lower animals, so that all may work together in harmony, which means joy, and for the good of our spiritual Being, which means peace.

The riddle of the Egyptian sphinx, which stood along the highway to devour the man who could not answer it, is still put to each of us for solution, which solution I maintain, according to reason, lies in triumphant sense-transcending, or metaphysical faith in the absolute perfection of the Divine nature, from which nothing but good can proceed. The Hebrews spoke of faith in a Covenant God, Who, by endowing man with self-conscious reason, has virtually made a covenant of understanding with him, or pledged Himself to fulfil all the noblest aspirations, which emanate from transcendental Reason. Otherwise, why should He have

inspired us to call Him "Father"? *Feeling*, *intelligence*, and *will* not being, or being only imperfectly and evanescently fulfilled here, we are led confidently to expect their perfect functioning under more favourable circumstances in a better land beyond the grave. When we rise again in that better land, rejoicing in ourselves, in our fellow-creatures, and in God, shall we not then exclaim: "Surely the way was good leading to this"? What, then, will become of the conventional rules of the mere man of honour, and of the sad vocation of the altruist? With no need for hospitals, or ambulances, no forlorn, despairing, disbelieving brothers to convert, no one kicking against the pricks of a too-outrageous fortune, and endeavouring by suicide to put an end to it, will he not feel that there is no further *raison d'être* for virtue, no field of duty left? Surely a human parent knows better than this, for does he not rejoice over the healthy good child as well as over the sick and untoward? Is God, then, only the God of the dead and the damned? Does hope refer to happiness or to misery? Why should one be called upon to answer such self-contradictory questions? Will not the endless stretch of eternity furnish opportunities for faith, love, and hope for ever? But although man has a prophetic soul, only the Creator can absolutely know all that has happened, that is happening, and will happen for ever and for ever; therefore the faith in God, on which true love and hope rest, will always conceivably have appropriate functions. "I should have loved thee less, loved I not God and virtue more,"* will for *ever be* the refrain of every true love strain. For love to exist, faith will always be required; and hope without love, which is joy, cannot endure, for without joy of life, desire of life faileth. All our reasoning, physical and psychological, is from the play of the cerebro-nervous system, and from emotional, intellectual,

* See p. 215.

and volitional experiences. The former are living illustrations of the principles of causality, the latter are "the greetings of the spirit" (G. H. Lewes), with which these psychological messages from the great Overseer and Guide are received. The higher we climb the mountain path of Reason, the higher are the peaks that are revealed to us, and the further the line of the horizon is seen to extend. If there be any of my readers who decline to make use of their imagination, they can yet test my theory by observing its application to the evolution of man from the low-typed savage of Africa, or Australia, to the Christian, or even pagan philosopher. Again, what other test could he himself adduce in proof of the good government of a country, if not the prosperous, cheerful, harmonious life of the inhabitants: the only conceivable end of philosophy, or religion, being the logical product of virtuous, happy "world-citizens," as the Stoics designated men?

Jesus illustrated the fact of analogy being the soul of reasoning when He grounded His statement of the Heavenly Father's not disappointing the rational expectation of goodness, or kindness implanted by Himself in His spiritual offspring, on the impossibility of an earthly father giving his son a stone for bread. Our apprehension of the relativity of Being as involving love, or loving-kindness, is as intuitive as is our perception of Being, and our comprehension of the normal purpose in rational activity through our instinctive tendency to act for the Best for Being. However deficient in spirituality the Utilitarian Ethic may appear, it has the merit of insisting on the axiom that "a tree is known by its fruits." If we, being imperfectly good, give good gifts to our children, can we doubt that the Omnipotent, Omniscient Creator has provided a worthy consummation of our painful evolution? "The principle of utility," says Bentham, "approves, or disapproves, of every action according to its

tendency to promote the happiness of private individuals as of the State."

Insistence upon goodness of motive, or intention, does not mean disregard of the real relations existing between persons, in which efficient causation lies—efficient causation always meaning what is helpful to the end of happiness, to which by Divine control all rational Beings tend. The primary sense of Being itself, together with final causality, as it is exhibited in the mechanism of the nervous system, is self-protective, even before man's reflective reason has been brought to bear upon it. It is this primal instinct, out of which flows the rational inference that what is true of a thing is true of its like, that makes us seek the Best for Being, both for ourselves and others, under the penalty of self-contradiction. Thus we are bound to sympathize with, and respect the quest of it in other rational Beings.

Upon this law of the Best for Being all civil and political institutions must be grounded. We do not have institutions for the maintenance or protection of cannibals and cheats, *i.e.*, for unfeeling, unintelligent, and malevolent persons, but for that of good men and true. Even constitutional kings and hereditary emperors have been dethroned and decapitated when, instead of furthering, they have threatened the safety of their subjects; but our sympathies with human weakness require to be checked by justifiable antipathy towards, and disapprobation of, criminality, or we should ourselves contribute to the "disorganization of society" (Fowler and Wilson). In the *Principles of Morals*, by the same authors, it is said that "the sympathetic feelings must be checked by the self-regarding feelings," an excessive outpour of sympathy in one direction causing a deficiency of the supply in other channels. There is also a great demand for the application of the principle of sufficient reason on the subject of the insincere eulogies which every

well-bred person is expected to make of this sublunary world, as it now is; that is to say, of a world lying in ignorance, wickedness, shame, or shamelessness, self-deception, and false ideals of every kind. "A mad world, my masters!" exclaims the great English bard, who was not given over to the maudlin sham of calling this the best of all possible worlds. "A world in a very low stage of moral evolution," says the rationalist—a world in which the knowledge of good and evil, together with the will to choose the Best, is being only very slowly grasped; and a world of such ghastly suffering and sorrow, that nothing but faith, love, and hope in the goodness of an all-wise and powerful God can enable one, who loves justice and mercy, to face it in the small hours of the night, however we may be whirled along, like autumn leaves, by the frivolity and thoughtlessness that surround us in the day, so that we scarcely know what to think of anything. Truly some have tasted even here, and can, therefore, testify to the reality of the great joy, both human and Divine, to which all are born, and which, therefore, Reason expects will be ultimately shared by all.

"The 'What is it all for?' is," says Marion Crawford, "like the death-rattle in the throat of the nineteenth century." To this question Coleridge has already replied by saying in his poem, "Love":—

> "All thoughts, all passions, all delights,
> Whatever stirs this mortal frame,
> All are but ministers of Love,
> And feed his secret flame."

But if this world were to be the end, what, indeed, would it all mean? When a person says: "It is all right," he means that all is satisfactory to the feeling, the intelligence, and the will of man. Can that be said of this state of existence? True, the love of God is manifested even now by His gift to us of love, above all of spiritual, or true, love. Even the love

of the lower animals is a touching manifestation of affection; but what is that compared to the yearning for eternal, ineffable, spiritual union felt by two complemental, or oppositely developed supplemental souls for each other, as ordained by the Maker of all perfect harmonies, the Master of all music, and above all of what Robert Browning calls "the music of man and maid"? But for such harmony to exist in perfection, the loving pair must no longer be dogged, and divided, by envy, hatred, malice, and all uncharitableness, but must rather belong to a society in which true love is held in proper estimation, it being the unique relation that represents the perfect equivalence of Being, and perfect reciprocity of feeling. There is no question of equivalence in the relation between parents and children; and man's relation to his Heavenly Father does not conceivably suppose equivalence. Friendship only asks for sympathy in one or other particular tendency of our nature; but true love means complete spiritual correlation. *Wahlverwandschaft*, like chemical affinity, is much closer than molar, or general attraction. We can feel benevolence for everyone, but only one do we call our "true love," our "treasure," our "soul's delight." The free-will that our Creator has given to us, means freedom to be true to our natural tendency to act for the conservation of the integrity of Being, as such, and for the promotion of the general welfare, or happiness, of all rational Beings; and freedom to be true to the laws of thought, even whilst in the agony of pain and sickness, or when suffering from the injustice of others, or when sinking into the dark river of death, with only faith, love, and hope for our guarantee against despair. But where is the cruelty of being fast bound in such a fate, seeing that it is the very condition of our spiritual evolution? *Per aspra ad astra* is our motto here; moreover, we find our pleasure in the mere exercise of the faculties that are the

means to the end of obtaining what the Hindus call "the desire of our desires." Should we prefer to have no rational tendency in action whatever?—"grown worse than slaves in lawless liberty." Should we rather choose such a style of duty as the throwing ourselves under the Car of Juggernaut, to be crushed to death by remorseless physical force, by way of conciliating our Creator?

If it be contemptible to be happy, why should we strive to promote the happiness of our own children, and the interests of those connected with us? If to make others unhappy be wrong, it must be right to endeavour to make both them and ourselves happy as far as it is in our power, just as we send for a doctor when we, or others, are in pain, to afford us all possible relief; and action according to this principle in the same rational spirit in the daily course of life, in the pursuit of our own interests as well as for those of others dear to us—for humanity, whether represented by ourselves or by others—commands our regard and our respect. "Woe is me, for I have hurt my own self," is inscribed on a Chaldean cylinder. "If you try to help others out of the mud," says an old moralist, "why should you stick in it yourselves?" The question, as to what is truly a rational course of action for one person, is one which cannot be answered by another, except in the most general or typical terms, which take no note of idiosyncrasies—the word idiosyncrasy indicating a want of the perfect normal balance of feelings, and rational ideas of causality, on which just action, or right judgment proceeds. In this balance, lies the regulation of the will according to prudence, justice, and righteousness, or duty to God. "The individual's verdict as to possibility of conception is determined by his previous habit of thought." Who can pronounce on questions of mathematics, or even of prize-fighting, who has had no preliminary practice of thought on the subject, whatever it may be? The test of

relative conceivability with regard to love, faith, and hope, may be held legitimately to vary with the character of the mind that applies it. What use is it to speak of love, to one who loves not? of faith, to one who is incapable of rational argument? or of hope, to one who has neither love nor faith? Not being trustworthy himself, how can he trust even God? Surely materialism, with its annihilation of the individual, must be satisfactory to such an one: "the wish is father to the thought."

Existing in the present, love is joy; existing in the past, it is consolation; for as what has been, may be again, it means *hope*. "One end of the rainbow-arch touches solid earth, and the other takes Heaven in its span"—perhaps touching the ocean of eternity.

Stuart Mill defined love as "the ever-present anticipation of joy in, or through another." Now present joy in love, with faith in its eternal continuance, is the test of real or spiritual love. "Lust is of the earth, earthy, closing before the grave closes over its object."

As love, divine and human, is what constitutes happiness here, and as, according to Jesus, "Love is the fulfilling of the law," how can we doubt that it will be so hereafter; and *if such be the nature of happiness*, why should *we pretend that we do not want happiness for ourselves*, as well as for others? Prudence, kindness, and conscientiousness, or the sense of responsibility to God, are the spiritual conditions of love, and its concomitant of happiness.

No fool can be truly loved, or truly love others; and human love, without divine love, is a house built upon the sand, which cannot withstand the force of the waves and wind. Is it not also natural for us to anticipate that we shall hereafter be clothed with "a more glorious body," unlike the present one, the constant prey to lesion by accident, or disease, and always liable to the dissolution of death. No one, who has

once tasted of the perfect satisfaction of Being, which is the rational signification of happiness, wishes to have done with existence. Hence, what Addison calls "the fond desire after immortality," can only be known by the few who have realized the perfect joy of being—of perfect mutual love. Hence it comes that bearers of "the tidings of great joy" to man, are only believed by the few who are treading "the mountain paths whence cometh light." The dwellers in the plains, engrossed in dividing the earthly spoils of perpetual combats for wealth and supremacy of some kind or other, are ever disposed to disbelieve the message, and to stone the messengers of peace and goodwill, rather than to listen to, and entertain them. The reproach levelled at St. Paul, "Much learning hath made thee mad," is the general greeting given to the philosopher and the saint; whereas philosophy lies in the observation of nature, and the exposition of truth.

It must not, however, be forgotten that there can be no *knowing* without *Being*. If one cannot really know what a physical disease is without experiencing it, what a colour is without seeing it, what sound is without hearing it; how can faith be comprehended by the untrustworthy and fickle, love by the unsympathetic, or hope by the unbelieving and the unloving? What can God Himself do for us, if we desire nothing? But as essentially a social Being, there is one thing that man always has desired, and always will require, and that is companionship. As Ibsen says: "It takes two to be happy." An isolated social, or even gregarious creature, cannot live even in isolation; but the less developed a man is, the better he can endure it, passing his time in eating, drinking, and sleeping. But even he cannot be merry without companionship, if only boon companionship. Even as a physical Being he seeks his physiological partner, and how much more deeply is the psychological need of fellowship realized by human nature.

Complementary attraction is the attraction of oppositely, but not contradictorily, developed personalities. The affection that we feel for our analogues is not of so satisfactory a kind, although it also holds—witness that of blood relations and compatriots. Physiology exhibits the usual attraction of people of opposite temperaments for each other.

As in all times, man, as such, has been rational, we assume that he has always had something that appeared to him to be a reason for whatever conduct he pursued. But what psychological, or rather ontological, science (*i.e.*, metaphysic) requires of him, is that he should have a *sufficient* reason for all his resolutions and self-determinations, both on a large and a small scale; both in the private and the public conduct of his life. But this is only to be arrived at through reflective reasoning, which deals with general concepts of matter, and mind, which includes feeling, intelligence and will, and self-conscious, voluntary, moral self-determination, according to sufficient, efficient and final causation, through which we rationally interpret the external manifestations of Divine purpose. The scientific, or rational, basis of morality lies in correspondence, in thought, word, and deed, with *the reflective principle of sufficient reason.* The origin of our individual conceptions on all subjects is found in our *own feelings,* intelligence, and will—our own natural tendency in action naturally colouring our interpretation of the motives of others, and our explanations of their purpose in action.

Without religion the Ideal may not, and, in fact, does not have immediate efficiency in most cases. "I see the best, yet I follow the worst," has often been said by even the wisest of men. It is as the sense of immediate responsibility to an Omnipresent, creative Being, All-wise, and All-benevolent, that morality is immediately and effectually

binding upon us under all circumstances. Self-love, or prudence, social love, or sympathy, and Divine love, or adoration, all play their part in duty; for only in our whole Being can it be fulfilled, or God's will be done.

The personification of the Ideal is certainly emphatically a reflective act, an act of man's introspective reason. It is effected through the substitution of similars, or the necessary postulation of the same cause for similar effects, and *vice versâ*. Hence conscience is manifestly a part of the data, upon which all our reasoning proceeds; social expediency is but a secondary motive—neither essential nor lasting.

The Ideal conception of Deity is the reflection of a developed moral consciousness, of which religion is the outcome and the sanction. In natures in which reflective reason is little developed the Ideal of God is anything but that of a just and benevolent Being.

Rights and duties are only implied in the idea of Personality. They refer to personal, not to impersonal, forces; and they have regard to correlativity, relativity, and justice, or reciprocity of obligation. The relations of parent and child, and of husband and wife, are those of correlativity; for in them we have reciprocity of obligation in diversity of relation, to deal with. Justice treats of obligation between similars. The harmony of spiritual Beings, like that of matter and mind, is that from which the happiness of social Beings results.

Hence Heaven means a state of perfection of Being, in which all Divinely-established relations will hold without contradiction, or hindrance of passing earthly expediency. It will be the realization of an order both subjective and objective, satisfying to the sense of the Ideal in all the functions of Being. I am not here speaking of the Ideal

afforded by the mere imagination, which, as in the case of beauty, treats merely of the harmonious adjustment of the subject, or agent, to some idea of external, not essential, order. The metaphysical ground of perfection is to be found in the spiritual nature of man, the nature of which the Absolute Being is the Prototype.

"Be ye perfect, as your Father in Heaven is perfect"; and our only explanation of our responsibility to be good, is that of our feeling imputability of sin, or of voluntary disobedience to God if we do not so. This is the *raison d'être* of morality, the sufficient reason for our requiring it of others, as well as of ourselves, and of all our political institutions. The problem of scientific ethic is to ascertain the *end*, or proper purpose of conduct. As desire, the ethical emotion, seeks the *summum bonum* as deliberate purpose, or "categorical imperative of duty," it aims at perfection of Being. The Ideal is made up of both essential subjective perfection, and of objective satisfaction or happiness.

The moral Ideal of the Divine Government would not be complete without objective, as well as subjective perfection. I must, therefore, again point to the complementary union of opposites as the great mean provided for the possible approach of finite Being to the equilibrium of the attributes of Being, in which perfection of Being consists. As man redeems woman from inhuman frivolity and weakly tenderness, and woman redeems man from immoral sensuality and cruelty, the one, or the other sex, taken alone, does not represent human nature fully. Neither feminine nervous emotion, nor masculine profound learning, can alone frame a true moral judgment; which, properly speaking, is only the outcome of the complete evolution of the three *sources*, or principles of thought, *i.e.*, feeling, intelligence, and will. It is because morality, as being reflective of self-consciousness, is thus synthetic, that we

become through it God-conscious, for we cannot rationally conceive ourselves bound to obey a law which does not involve the idea of a legislator; and reason equally rejects the conception of a Legislator Who is a living contradiction of His own moral laws. For all related Beings an Absolute Creator is required; for the sum of finite Beings an Infinite Cause.

PART II.

THESIS.

BEFORE stating my own conclusions with regard to the moral sense, which is so peculiarly characteristic of humanity, I feel it incumbent on me to exhibit the processes, whereby my conclusions are arrived at, as I believe them to be satisfying to all fair questions. Of course, pure reasoning is ontological and logical, not involving the material conditionings of which psychology treats. Not only do what Wordsworth calls "obstinate questionings" occur to an intelligent man, who is perhaps hereditarily a born thinker, but even among the great masses of men in all times and places, what has been termed transcendental (*i.e.*, sense-transcending) reasoning, has always prevailed, however superstitious, or *aberglaubig*, may have been the imaginative forms it has assumed. But it is reflective, introspective, and apperceptive reason alone which can offer definite and incontrovertible arguments concerning our origin, and destiny here, and hereafter.

To begin then, as we must, with the reflex of the cerebro-nervous system, "a given citation of the nervous system suggests what is not itself, and becomes a sign, and acquires sense." The mental response to nerve excitation, or reaction to stimulus, is the attaching some meaning to that which has affected us. Sensation is a referential process, which is called by Mr. Welby, in *Mind*, for January, 1896, "sensifying." "The child's natural demand for the meaning of, as

well as the reason for, everything that he sees, or that happens, is the best of all materials to work upon. As a matter of fact, everyone of us is, in one sense, a born explorer; our only choice is what world we will explore." Our inherited neurotic diagram probably determines the choice of each of us, whether it shall be the world of physics or of metaphysics to which we are to devote our attention. But although we may decide upon the visible, instead of the invisible world of man's inner life experience as the object of our investigation, yet unless we have unconsciously, or consciously, profited by the labours of generations of philosophers, epistemology, or the science of the source of knowledge, being unknown to us, we are sure to fall into self-contradictions, perhaps deriding the metaphysical, or supra-sensible ego within, which is the true subject of all objective experience and realized knowledge.

There is no part of experience from which reason can be warned off. Feeling plays its part in the structure of reality, and in our reflective introspective reconstructive estimate of it. There are ethical emotions and spiritual convictions underlying all religious dogmas and speculative thought. The subjective representations of causality are distinct elements of our mental, or intellectual, experience. The things themselves do not pass into knowledge; they only awaken in us ideas of causality, through which we *perceive* things, or objects of thought, *apprehend* relations between them, and between objects and the subject, or ego, and, finally, *comprehend* their purport through our own intuitive purpose in self-determination. Thought may be defined as the exercise of our understanding of causality. It is conditioned by sense and an unconscious psychical mechanism (*i.e.*, the play of the afferent, sensorial, and efferent nerves) for its content. Feeling, as vague pain or pleasure, awakens the impulse to seek understanding;

the intelligent consciousness of being affected by external stimuli in proportion to their *relativity* to our own Being, awakens in us desire, or aversion, sympathy, or antipathy towards certain persons or things; and the practical sense of conduciveness of the end desired arises out of both these principles, determining our conduct as a whole. These are the unspoken principles of mental representation. From these fundamental, or first, principles all our reasoning proceeds, reflective reason taking them synthetically as her data for the large discourse, or inferences, of reason, concerning what man is, whence he comes, and whither he goes. Lotze held feeling to be the source of our moral and religious ideas. According to Lotze, it is subjective process that enables us to reach an objective result. Thought has its ground of coherence in the attributes of Being. Being itself is its ground of unity. Thought is essentially constructive. Without the ideas, or representations, of reason, there would be no objects for us of physical imagination, or of spiritual conception.

Only out of truth to real feeling, *i.e.*, *really existing feeling*, can a theory of happiness be rationally constructed. Reality can only be arrived at through man's spontaneous consciousness. It is the Ideal that can only be realized by man's reflective speculative consciousness. The statement of new, and higher modifications of feeling by the few helps on the ideal realization of them by the many. A science is a rationally established system of facts and necessary inferences from them, which, over a given range of objects, confers certainty, or the assurance of reason; philosophy treats of the cognition of the possibility, probability, or even of the dubiousness of their existence. A negative solution is even after its fashion a solution of a problem. We say a thing is possible, or probable, by virtue of such or such reasons for it, and such or such reasons against it. Philosophy

properly includes universal speculation, as well as the special sciences. Belief founded on mere imagination, or on emotion unregulated by reason, unbalanced by intellection, or the moral sense, does not count as scientific. Morality is the translation of sentiment, with the intelligence of causality, into action. It is the Ideal direction of action which results from the very nature of *reality*. There is no Ideal without a more or less explicit conception of the reality itself. To act morally is not to act according to appearance, and the relations of appearances; it is to act in the world of realities, and according to the inductive cognition, which we have of this world. Only in the ratio of our possession of a fully-developed consciousness of the standard of reality through the intelligence, which is in ourselves, and according to which, we judge every other existence, can we form right judgments, or arrive at justifiable deductions.

"It must not be overlooked," says Alfred Fouillée, "that philosophy and science are not solely speculations, but also actions and productions." There are representative conceptions that are so intimately bound up with the reflective intelligence of man, that he instinctively directs his life in accordance with them, both with regard to his external and his inner life. A sufficient cause for a sensible perception is a perepheral, or a systemic sensation, or impression produced on us. The afferent cause, by which we apprehend its particular relation to us, is the similarity of the nature of the thing, by which we are affected, to our own physical or spiritual Being. Our comprehension of its goodness or badness arises out of our own intuition of final causation, or instinctive tendency to act for the conservation of our own Being, either physical or spiritual. Action for the Good for Being is hence regarded logically as the normal tendency of intelligent minds. If the idiot, or the mad person is malignant, we attribute it to the disorder of

his mental mechanism. When children, or uneducated grown-up people are spiteful or unkind, we regard it as a natural consequence of the want of development of their reflective reason, with its concomitant sense of the ideal, *i.e.*, of typical perfect Being. Only the pure in heart, and the developed in intelligence and morality, can see God as He is.

Science, or organized knowledge, I hold to be the production of the abstract reflective re-representations of causality, sufficient, efficient, and final. Even the physical conditions of real Being are under the law of causality, and most obviously under that of efficient causation, or of the relations, in which existences stand to each other.

The law of evolution is a striking illustration of the synthesis between the physical and the moral world—the cerebral modifications of man's nervous system, corresponding with his spiritual evolution. Herein lies the explanation of man being made perfect through suffering. Thus Epictetus appealed to his scholars: "If you will go through what you do for success in the Olympic Games, why will you not exercise the same control over yourselves for virtue's sake?"—the virtue of a thing lying in its essential product. Our freedom of will lies between the mere life of the lower animal, accompanied by a little art and worldly wisdom, and the life of noble aspiration, Godward and heavenward, full of righteousness and love, and peaceful trust in the goodness of God, which is the peculiar privilege of reflective reason. This is the foundation of true religion, whatever imaginative or mythical forms it may assume in different times and places; this, philosophically interpreted, means oneness with the Divine design, or will, in our creation, and the consciousness of the unity between our true self and the law of the universe, *i.e.*, the moral law of action for the Good for spiritual Being.

Faith furnishes no new judgment; it affirms what

has been experienced, and has reasons to offer for its affirmations.

The peculiar province of science is to forecast and to realize the future through its two methods of induction and deduction, with the personal verification which completes them; the hypothesis, which precedes them, enabling science to forestall the future, and to direct it in the line of our desire. It is a human duty, *par excellence*, to seek for the greatest amount of certitude; but there is no other true certitude but the approval or satisfaction of our understanding. This is a convertible proposition, which is Locke's definition of truth; for in what but in the satisfaction of our understanding does certitude consist? *Credo quia impossibile* is not a maxim of science.

It is from reflection on the categories, or laws, that govern thought, that we draw our belief in the existence and nature of God. By idealizing Being, we mean forming a superlative estimate of it. Thus are we enabled to conceive a Supreme, Absolute, and Typical Being, whom Christ bade mankind to resemble; and it is because of our belief in His perfect goodness, that we hope for another and a better world, "wherein dwelleth righteousness"—where wisdom is justified of her children, and where the painful conditions of this planet no longer existing for us, we shall have a fuller revelation of the Joy-Giver, in other and more beautiful mansions of the All-Father's house.

Descartes, "the father of modern philosophy," was the first who fairly took his stand upon Self-consciousness as the ground of all logical argument.

Existence, which is a felt reality shared by man and the lower animals, is intensified into the abstract knowledge of Being in the *à posteriori* form of self-conscious reflection.

When Descartes said, "Je pense, donc j'existe," he must particularly have had reflective thought in his mind's eye; but as an object must exist before it can be reflected in a

mirror, the very word *I* in the statement *I think* affirms subjective existence. To be conscious is to know that one exists. Our very idea of reality is derived from our positive knowledge of our own felt existence, and from our intuition or consciousness, of being able to produce effects on other existences. No objective superstructure of knowledge can stand if its subjective basis be withdrawn. Professor Jevons defined reasoning as "the substitution of similars;" but I hold that the spontaneous recognition of similars precedes that act of reflective reason. How can we feel for others if we do not first feel our own existence? Their existence and its modifications can only be thought of, or represented, by the mind under its own categorical attributes of feeling, intelligence, and will. We cannot see a soul as we can see a body, but only recognize it through its manifestations. Sir William Hamilton held that there must be a pre-existent condition of mind involving in itself a consciousness of existence antecedent to the suggestion of any object *ab extra*. He holds that *ens* is to be viewed as a *primum cognitum*. A spirit entity must exist in us for us to be able to recognize other spirit entities through material phenomena. There is, moreover, a consciousness of the bodily self being a material object like another. Thus we say "my body" as we say "my arm" or "my foot."

All that we call accessory truths are but reflective deductions from the current actualities of our experience. But although the spiritual entity has the capacity of consciousness, if there be no object submitted to it, it must remain without consciousness, unless it be of our systemic sensations, such as headache or stomach-ache, etc.

Darwin said, "I have nothing to do with the origin of the mental processes, but only with their development."

Thus the doctrine of evolution is no contradiction of the doctrine of intelligent creation.

The dog has the power of perception, but man alone has that of introspective reflection or apperception, from whence springs abstraction or generalization. The sensitive plant is said to have sensitiveness, the lower animals consciousness, and man *self*-consciousness. Hence a rational Being is one that reasons from his own vital experiences in the ratio of his sensations, emotions, intellection of similarity, and intuition of *causation*, *sufficient*, *efficient*, and *final*.

Lotze says, "The one individual rational soul always remains in an attitude of complete isolation," from which only the felt sympathy of a Being like himself can relieve him. In introspective reflection man has the power of setting one state of mind before, or against another, and of contemplating the relation between them, *i.e.*, of objectifying ideas. "*Subjective* life is that to which no animal attains; it is incapable of conception and prediction;"* for conception and prediction involve generalization and abstraction.

As the last fashion in morality is to put the principle of self-regard out of court, I must start with stating that I hold proper self-regard, as self-respect, to be the *Standpunkt* of rationality, and consequently of morality. This is well illustrated by the following quotations: "The *highest form* of *self-regard* is self-respect, or regard for our moral character, and the fear to do anything to weaken or impair it. The highest form of sympathy shows itself similarly in respect for others, and fear of doing anything that can weaken or impair true self-respect in them."† "Indignation, or resentment, is felt when we conceive either ourselves, or others, to have been the victims of hurt or injury, even when only through inadvertence, and without provocation, or with insufficient provocation."‡ Surely we have here moral judgments that

* ROMANES. † *The Principle of Morals.* Profs. FOWLER and WILSON.
‡ *Idem.*

indicate clearly what is right, and, conversely, what is wrong conduct. Evidently then the good for our own Being, and that of others, is what we not only actually desire, but also what we ideally consider that we ought to endeavour to accomplish; but this can only be *rationally* effected, that is to say, in the ratio of, or in accordance with, the constitution of the human mind. "*The Ideal end* (of self-determination) must be formulated in terms of our conscious inner experience." How otherwise could we conceive it, or fulfil it? Surely the first condition for any possible happiness is that the integrity, or wholeness, of the Being, who is the subject of happiness, be preserved at any cost. "Idealism regards the world as fundamentally rational." Were it otherwise, it would be utterly unintelligible to us as rational Beings; recognition of similarity to our own Being, and logical "substitution of similars," affording us the only possible clue to the comprehension of the cosmos, and of the absolute Being, conceived by Reason as its only sufficient Source.

In the principle of moral evolution is involved the belief that there is something final and *reasonable* in the sequence of events and ideas. Hence there is an expectation of the gradual approach to what is *the Best for Being;* for to what other finality does evolution point? and to what other finality does our striving after progress tend? The rational creature must needs look for the fulfiment of this aspiration in the light of the principle of sufficient reason. One even asks what one is pleased to term a "common" servant: "Why did you do so and so?" and great indignation would be expressed if the answer was: "To hurt and injure you as much as possible." The more general development, or culture, of our reflective reason would make moral progress proceed in geometrical, instead of arithmetical ratio. Already during the last fifty years the mothers of the race have been gradually endeavouring to think for themselves instead of

being driven like sheep. What can augur better for the men of the future?

Every great thinker marks a phase of thought higher than the thought of his predecessors. But unless appreciative efforts are made by their followers for the scientific actualization of this phase, it may virtually be lost to mankind. Stuart Mill did this service for his master Bentham, so also did some followers of Kant some years after the first appearance of his philosophy. Evolution does not depend upon the mere lapse of time. For Hegel *real* and *rational* were synonymous terms. Hegel's *Werden* anticipated the biological doctrine of evolution. "As self-consciousness, *or spirit*, is more and more fully realized, everything is taken up into the unity of spirit." This is what Jesus expressed as "being born again to the Spirit." Complete self-consciousness is the basis of scientifically, or rationally, developed God-consciousness. Reflective apperceptive consciousness is a unity of emotion, intellection, and moral sense, resulting in the Ideal of pure Being and the perfect life, which it is our duty to strive to realize, for it is in that that our responsibility to our Creator lies. "The human mind is no longer viewed as a self-consciousness, of which feeling is merely an imperfect stage; but as a self-consciousness, of which feeling is a permanent factor."* This applies equally to the love of the brother we have seen, and to that of the invisible Father of spirits.

The pessimism, which is the incessant shadow of Idealism, has lately taken the insidious form of exclusive altruism, denying man's normal tendency (or *Trieb*) to endeavour after his own welfare. Pessimism† adopting on this occasion a mock humility that is regarded as very magnanimous. An Italian writer speaks of it as *la smania di*

* S. W. DYCE, *The Philosophical Review*, January, 1895.

† "Der Geist der stets verneint"—GOETHE'S *Mephisto*.

abnegazione, which we may translate as the mania for self-sacrifice. To start with, it is a direct contradiction of the fundamental position of ontology, or metaphysic, the only, or, strictly speaking, absolute, *Standpunkt* of which is *self-consciousness, i.e.*, immediate knowledge of our own states of Being, from which alone all rational inference is drawn as to other existences. How are we to know that our neighbour wishes to be happy, if we ourselves have no desire for well-being? Where would be the logical substitution of similars, which Professor Jevons defined as the essence of reasoning? But as La Rochefoucauld described hypocrisy as the homage paid by vice to virtue, so I regard the perpetual *make-believe* of being happy, so characteristic of "the upper ten thousand," as an involuntary, or unconscious, homage to the desire of our desires, viz., to be oneself happy, and to see others happy, because what is true of a thing is true of its like; the syllogistic conclusion from these data being action for the happiness of rational Beings as such. Only those who, like George Eliot and Carlyle, have not known happiness themselves, could conceive or support such a doctrine, which is, in fact, an illustration of Æsop's fable of the fox that, having lost its tail, ran about saying how much better it is to be without one. Rational judgment means judgment in relation to a standard, that standard being given in the first place in the intuitive sense of our own experiences in Being; whereas the standard of reflective judgment is Ideal Being, which is the product of positive, or Egoistic, comparative, or altruistic, and superlative, or Theistic, conception of Being.

The first faculty to go in madness is the last arrived at in consciousness; which is the Ideal standard of thought, which retires into the background of consciousness when the competition, or the exhaustion, of physical states bears down the exercise of reflective reason. Then it is that the moral

will, or reflective self-determination, has but an insecure hold on it. Hence also the moral sense, the most complex of the faculties, is the first to suffer and succumb to the fury of animal passion, as in drunkenness only the elemental brute foundation of man's nature comes into full play.

Evolution, it must not be forgotten, is subject to relapse, decay, and extinction in any individual organism. Physical and psychical collapse go hand in hand; but the spirit of man returns to the Father of spirits.

Even man's primitive needs had but few available means of satisfaction before the development of reflective constructive reason, with which come art, science, morality, and critical logic, so that the lamp of knowledge is handed on from age to age; in spite of the failing and falling away of individuals, the progress of Rationality bears witness to man's capacity for moral excellence. We are now more than ever feeling after a rational resting-place for religious belief; the place gradually being given to the principle of sufficient reason in the human mind, which is seen in the desire of all reflective persons to comprehend the meaning, or purpose, of whatever exists, or occurs, points to it being the keystone of the arch of thought. The one positive fact immediately known to us is that of our own existence. All inferences from past and future, from comparative and superlative, is from that alone.

Of course, I am here speaking, to borrow Plato's expression (see Jowett's translation), "not of the outward man, for all organism is doomed to decay, but of the inward, which is the *true self and concernment of a man.*" Self-criticism, with its praise and blame of our own conduct, according as it approaches to, or recedes from, the Ideal standard of Being, and our indignation against those who deteriorate, or inflict wrong on their fellows, testify to the nature of the Ideal as it is held in conscience. Hence in feeling the

categorical imperative of duty to be true to the Ideal of reason, we conclude, with Kant, that the moral law is the exhibition of the Divine will. For as, to use the words of the New Testament, we "cannot by Beelzebub cast out Beelzebub," so we cannot rationally conceive of a Divine law out of harmony with a Divine will.

With the sense of our relativity to our Creator, the comprehension of good and evil begins: to keep His law appearing to us as the Good for Being, seeing that our Creator has made self-conservation the first law of nature, whilst disobedience to, or contempt of, the moral law is regarded as evil doing and destructive of Being.

Man's duty is only rationally conceivable as the working towards God's will, as it is revealed in our own moral Ideal, or standard of action.

The sense of our individual intelligence cannot outstretch its own bounds; but it is an outcome of man's reflective intelligence "to seek knowledge and get understanding." The sense of responsibility and the work of man expand as the range of knowledge and of interest widens. "To be a priest unto God" is to be a representer and executor of His will, or purpose, concerning us.

St. Paul says it is the duty of man to be active in the executive of the moral government of the world. This is the only real ground endorsed by reason. This is the common responsibility of rulers, and the rational ground of their being accepted as such by consent of rational subjects. The recognition of the Creator, or Supreme Being, as the legitimate source of all law, is as much a part of reason as is the recognition of the law itself—the sense of responsibility involves the law of impersonation.

When we attribute reason to our Creator, we logically imply that His will, or nature, cannot be the contradiction

of His nature. Hence all the religions of the world have been influenced by the Ideals of their authors.

The universal prevalence of religion in some form or other, however it may be defaced by superstition, shows that it is an indefeasible part of the world's thought, and that morality, or orderly conduct, is a necessary part of mental representation.

The more the dominion of the moral law takes precedence of the physical law of brute force, the more are the claims of humanity and justice acknowledged. Moreover, human intelligence has always recognized that its ends "make for righteousness," or integrity of Being, "the right meaning that which is ruled"—"truth to nature," as the Stoics taught—the nature of man being rational, not like that of the snake, or the rat. Before the element of rational morality can appear in our mental representations of external presentations, there must be consciousness of sentient personality, of a subject-object, susceptible of joy and sorrow, of hope and of despair, but to whom gain or loss, physical pain and pleasure, are secondary considerations, beside that of duty, or obedience to the Divine law. "*Fais ce que dois, advienne ce que pourra*"; "If God be for us, who can be against us?" Such are the mottoes long current among mankind.

If pessimism were the order of the universe, we should not feel ill-used at being unhappy, but rather look upon happiness with contempt, not seeking it for our children or ourselves. It is our protest against unhappiness, as a form of injustice, that leads man to seek after God, if perchance He may be found; and the only possible object of appeal is a Personal God; only children beat the ground in anger.

If the object of our thought be purely a thing without life and feeling, unassociated with the consciousness of personality, no moral idea appears. The moral idea applies to the comprehension of benefit, or of injury, done to a self-conscious Being. The lower animals have objective con-

sciousness. Sense images affect them powerfully, and they are moved to action by them, not from the inner or spiritual experiences of life, as we are. Thus they do not apprehend the general relation in which one creature stands to another, as man does, consequently they have no ability to see or judge of the fitness of things, or of the harmony, or want of harmony existing in the relations of the *me* to the *not me*. As they possess no spiritual Ideal, they have no conception of spiritual degradation, which is the worst form of harm given or received, and so their existence is narrowed, and simply limited to this earth.

Not without a sufficient reason do we draw the universe-deep distinction between man and the lower creatures. Man's affections, his intelligence, and his moral purpose mark him as the son of the Father of Spirits.

Darwin has said, "It may be freely admitted that no animal is self-conscious, if by this term it is implied that he reflects on his own origin, or destination, or on what in the abstract are life and death"; whereas the speculative reason of man judges from the present as to the past and future; and from the part to the whole, as the paleontologist builds up a whole skeleton from its scattered members. "He looks before and after, and sighs for what is not"; he is always looking for a time and place, where dwelleth blessedness, and it is thus that he is able to co-operate with his Maker in preparing the way, and making the paths straight thereunto.

This may be said to be an illusion by the secularist, who, seeing no chance of its complete fulfilment here, despairs of it, and so contemns it as a mirage of desire; but whence then come "the pleasing hope, the fond desire, the longing after immortality" of which Addison speaks?

"Pourquoi cherchons-nous toujours des amitiés et des amours qui demeurent toujours, toujours?" Why, other-

wise, this longing for the blessed and enduring life? Time and place, and various other sublunary conditions combine to forbid the continuous fulfilment of such expectation in this world; but the glimpses of the Ideal given (as Plotinus said) to the lover, the poet, and the sage, make disbelief in it impossible to the reflective judgment.

"Shall man be a living lie?" asks Sir William Hamilton, the great Scotch metaphysician. The highest Ideal conception is that of goodness and benevolence. A good man is one in whom the highest characteristics of humanity are actualized; and the nearer a person comes to this standard, the more we believe that God created man in His own image. "Why callest thou Me good?" said Jesus; "there is none good but One," and that One was the Prototypal Supreme Being, in Whom we live, and move, and have our Being. We logically assume perfect benevolence in the Divine self-consciousness, for we cannot see what could possibly deflect the needle of consciousness in the case of an Absolutely Powerful, Wise, and Good Being; whereas with poor and suffering man, the flesh is weak, although the spirit may be willing. Galileo having all his bones disjointed on the rack, may be excused for failing in truth when he denied the law he had himself discovered of the earth's rotation round the sun. A lover, seeing his beloved in apparent danger of deception and betrayal, or of death, may not wait for legal permission to attack his enemy; and a Russian Czar, driven wild by the constant fear of assassination, may promiscuously condemn people to Siberia, thereby committing great injustice, without our pronouncing either, or both, to be bad men; for we know how strong temptation may be to indulge natural passion without reflection, in moments of emergency.

But the Creator does not fear for Himself, whatever towers of Babel may be raised against His power, and whatever

rocks may be flung at Him by the Titans of Greek mythology. As to the Persian fable of Ahuramazda, the power of light, and Ahrimanes, the power of darkness, if there really were two contending powers in the universe, constantly nullifying each other's plans, there could exist no uniform order, no moral cosmos, but only terrible chaos. The moral chaos of this world, naturally enough suggested this doctrine; but the gradual dawning of the principle of evolution upon the minds of the thoughtful, both dispenses with, and condemns it. It is our own Being that is specially committed to our care, and for the development of which, according to reason, or the sense of relativity to God and man, we are especially responsible. If a man be in a constant state of fury, even against wickedness, what shall it profit him if, through the habit of anger passing into chronic malevolence, he lose his own soul?

For as St. Paul says, we may give all our goods to the poor and our bodies to be burned, yet having not *charity* it profiteth us nothing. Self-immolation in support of any religious dogma, cannot be a substitute for the fulfilment of the intention, or law, of our Creator, which is universal harmony, and goodwill towards all men. The bulldog will hold on till it is killed, rather than give up its purpose, just as some men, through the pride of argument, will maintain a wrong cause. But unless we clearly see that justice or kindness is what is expected of us, how can we follow the argument: "If ye then being evil" (or imperfect) "give good gifts to your children, how much more shall your Heavenly Father give good things to them that ask Him?" According to my theory of consciousness, the argument of man's understanding consisting in the mental representation of the connate ideas of causality, is furnished by the neural representations arising out of cranio-neural structure, or I may say, by the play of the afferent, sensorial, and efferent

nerves, which is the medium of consciousness, and itself forms an illustration of sufficient, efficient, and final causality.

Even in man's introspective reflective consciousness, he still deals with this primitive association of ideas; only here our representations are of emotion, intellection, and moral purpose; these together supplying the synthetic principle of sufficient reason, in which the whole of man's Being is brought to bear, instead of the single activity of one faculty. It is this master principle of sufficient reason that suggests another state of Being to man, in which emotion, intellection, and the sense of finality, or the moral sense, will be fulfilled; and their presence in our nature, justified by one great and moral event—the *universal happiness*, which this state of Being fails to accomplish. From the positively self-cognized, the spirit passes through the relatively recognized similarity with diversity in others to the superlative Ideal of morality, which, through the law of impersonation, together with the logical substitution of similars, leads to the conception and logical postulation of an Absolute, All-Wise, All-Powerful, and All-Good Being, as the *fons et origo* of all we know; and as our own instinctive purpose is always for the preservation, or conservation of the integrity of Being, so we equally and rationally attribute the same motive to the Divine activity—this being our only rational conception of spiritual activity, can the Giver of reason be Himself irrational? What now, are the rational data, which, being granted, will explain man's intuitive belief in a future state of existence?

As only from life does life proceed, so only to an intelligent Being can the creation of man's intellect be attributed, only to a loving Being his passionate affections, and only to a benevolent Being his good work, or will, for the Good for Being.

Surely if we are led to ask for a sufficient cause of whatever happens to us, we must needs seek, if it be possible, to discover who or what can conceivably be the sufficient cause of our own Being, and the final cause for which it has been given—the conceivable always meaning the comprehended under the categories of thought, or the necessary postulation of reason; and seeing that reason is emphatically *Zweckmässig*, or teleological self-determination, we must surely inquire what that end is, which we are inspired to actualize.

Now natural *Trieb* (tendency) to act for self-conservation cannot conceivably be contradicted by reflective, or self-mirroring reason; hence the principle of sufficient reason, under which it is conducted, being synthetic of our whole Being, it insists upon Egoity, Altruity, and Deity, or Deontology being alike and synchronously taken into account—these three together constituting the psychological spectrum of reflective consciousness.

It is because of this that the wisest and best men of all times and places have devoted themselves to ascertaining in what the *End*, or *summum bonum*, consists, *these two things being indivisible in the understanding of man.*

The points of contact between science and religion are the *à priori* principles of sufficient, efficient, and final causation, whilst the *à posteriori* principle of sufficient reason, by summarizing all these, gives satisfaction to the whole of Being. Even primitive man is an exhibition of animism as opposed to mere animalism: if he have any pain, it arouses his sense of indignation as against an injustice, so that he sends someone directly to poison his enemy, to whom he unhesitatingly attributes the suffering he is enduring, regarding spirit as the only rationally conceivable sufficient cause for designed action, and the Good for Being as the required motive of all rational, or noumenal activity. Morality being

only predicable of rational Beings, refers to noumena, not to phenomena.

The process of representation is after this wise:

(1) Comes feeling, or the sense of being emotionally impressed; (2) intelligence of the relativity of things, and of Beings, to our own nature; and (3) spontaneous tendency in action, which all are mentally, or rationally, represented under the principles of sufficient, efficient, and final causality; that is to say, *for every feeling a sufficient cause is postulated, which is intelligised by us through its relation to us as efficient cause, and which determines our action according to the law of the conservation of the integrity of Being as final cause.* It is only from the reflective synthesis of these principles of thought that a complete judgment, or conclusion, concerning the mode of causality of anything, can be made. Judgments are strictly subjective, referring to our own attributes of power, wisdom and goodness. Nature only represents uniformity to us because of the exhibition of the three modes of causality in the Divine design.

Psychology is a mixed science of physiological and spiritual consciousness. Certain material conditions in some occult way arouse in us the spiritual impressions, which we call emotion, intellection, and volition. It is from volition, as it is known individually in us, that the idea of causality has emanated. Our sense of effort in voluntary action is psychical, not ontological — matter often interfering with spiritual determination. The first attempt at a rational explanation of the phenomena of Nature must have been of an anthropopsychic kind, as we can arbitrarily *will* an effect without consulting reason; it was thus that the Creation was supposed to have been effected. But although the absolute existence of God explains our relative existence, it does not follow from our physical existence that the Supreme Being is psychically recognizable. Only by pure

ontological science can we demonstrate the existence of Deity. The relation of instruments to an end, purpose, or use, the disposition of parts in regard to a whole which has its own end, although itself a factor in an infinite whole, imply the active design of an omniscient, omnipotent agent. "The gradual development of living instruments, as distinguished from any sudden, or ready-made apparition, would not in any way affect the argument of design."* The laws of mental representation, *i.e.*, those of sufficient, efficient, and final causation, are not of our regulation; they are the subjective *presentations* determining all our representations, and regulations, or ordering of things. Thus are our perception, apprehension, and comprehension of things accounted for. In a mind, or understanding, connected with a nervous system that is organically, or functionally deranged, the order of thought may be disturbed, whereas the general order of Nature is under a Power, in Whom there is no shadow of change, and for Whom, what we call, accident does not exist.

All our social, or political, organizations, philanthropical institutions, etc., are outcomes of our causative, or will power, for the Best for Being, however various may be our interpretations of what really constitutes it. From this idea, or ideal conception of the law of action, no one but the more or less mad man is free. We even judge a dog to be mad when it bites everyone promiscuously. The uniformity of physical nature is both an intuition of reason, and a postulate of science, without which no science could exist. "Behind appearances," says Kant, "there must also lie at their root the things in themselves." Here we are transported into a *mundus intelligibilis*. As relations between physical elements are the ground of physical order, so harmonious relations between noumenal Beings are the ground of moral order; but spite of the parallelism between nature and spirit, the

* Romanes.

riddle of the sphinx lies in the question, "How can mind affect matter, or matter mind?" The physical cosmos cannot be made to supply its own explanation — the explanation of everything lying in some higher law. Hence order must be regarded as emanating from some one integrating principle, and that one integrating principle can only be rationally conceived as that of the Good for *self-conscious and God*-conscious Beings, to whom the mighty argument is addressed, whose heart is the temple of the Unseen, but rationally-inferred Holy, Absolute Being, the All-Sufficient or Intelligent Cause of our own and all other existences; so only from the moral sense, or the categorical imperative of our own action (*i.e.*, action for the Best for Being), can the will, nature, and purpose of the *Causa Causarum* be rationally intuited. But given the psychical idiosyncrasy of each individual without the presence of a complementarily developed mind, his or her judgment is little to be trusted.

The truth, that two heads are better than one, is universally acknowledged. Hence, what the French call *Le besoin d'aimer, la nostalgie du bonheur*, the wild yearning for a true *alter ego*, for a complementariness within analogy of Being, without which we trudge along, feebly and sadly, each one in the groove of his, or her, own idiosyncrasy. Sense perception is the interpreter of sensory experience through nerve and muscle. Apperception, or reflective reason, comprehends through glad or sad emotion, intellection of relativity, and through moral, or through immoral purpose, through sympathy, or through antagonism of spiritual Ideals. Hence the personal equation should always be made.

As a variety of sensuous impressions will yield the perception of a single sensible object, or image, so emotional, intellectual, and moral impressions together yield the one concept of noumenal, or spiritual Being.

"Sensible discrimination is the limit of experience for a great portion of organic life on the earth."* Reflective conception is super-sensible, or *sense-transcending* discrimination, although embracing the experiences resulting from psychological conditions. The conscious self-direction of our mental activity, together with induction and deduction, is what distinguishes speculative, or rational existence. The speculative knowledge of man is primarily from induction, on the basis of the generalisation of the particular experience, and deduction, or conclusion, from a generalization already made. Both are based on the principle of non-contradiction; but in introspective, or pure reasoning, we argue consciously from spiritual effect to spiritual cause, and from spiritual cause to spiritual effect; from self-consciousness (the negation of which is the absurd) to related consciousness, even including the Supreme Reason.

Again, to limit our judgment to *mere* sensuous inference, is also to fall into the absurd, or illogical. For the study of the phenomena of intelligence, we must pass from the objective working of the nerve and brain to reflective, introspective self-consciousness, and to the ever-intensifying and widening sense of the moral law, which we can no more help bringing to bear on our own experiences regarding the Providence of our Creator, than upon ourselves and the rest of mankind. Man's rational intuitions are derived from his emotions, intellection of causality, and frail purpose in action. His instincts are fundamental intuitions arising out of the bodily senses: to wit, those of self-preservation, sexual desire, and regard for offspring. This last, in the case of man, is not of a passing nature, like that of the lower animals for their young; but endures, as a part of the moral sense of responsibility to the Creator (to use the words of the New Testament) "to render an account of his stewardship."

* CALDERWOOD.

Without much apparent individual sympathy in gregarious animals, their social instinct is ever present and persistent. Uniform association with the species leads to uneasiness in separation; but can this mass-feeling without intelligent discrimination and special passion, be classed with man's soul-enthralling love for individual persons, above all for the eternal companionship of one alone, that every poet of the race has delighted in describing; but which it has remained for a deeper metaphysical science to define as the complementary, indissoluble attraction of correlated spirits striving after fulness and perfection of Being through eternal union with each other?

Nothing helps more the sublime realization of the Divine attributes of power, wisdom, and goodness, than the strength and dignity and joy of life that comes of such marriages; as a colour is enhanced in splendour by the presence of its complementary, so it is with human characters.

Certainly those human Beings, who live not to the spirit, but only to sight and imagination, might almost induce the belief that they, like the lower animals, stand and fall with the things of sense, passing away with them, as the flower fadeth and the grass withereth. But some have always been found to bear witness to the things of the spirit: to its love, its hope, its spiritual hunger and thirst after righteousness, and its despair, when nothing but chaff, in the double sense of the word, is offered for its satisfaction. But the scientific theory of evolution, that "what is in the type is still potential," and will find its fulfilment somewhere, and some when, if not *diesseits jenseits*, makes of despair a disease of the mind instead of a proof of its nobility. Who shall explain the marvels of the most differentiated structures, from the germ cell to their perfect elaboration? Witness the development of the oak from the acorn! Only a Creator of material, as well as a Designer of form, could throw any light

upon these subjects. Man's noumenal sensibility is provided for by speciality of structure. Physiological conditions are not merely connected with physical wants, but also with psychological requirements. Appetites are organic impulses, whereas morality is an after process of reflective reason. It is the regulation of appetite, and passion, by reason that is the theme of morality. Individual differentiation is quite explainable through physiologically inherited habitual strains of emotion, intellection, and practice, together with the immediate influence exercised upon the habits of adolescence by its immediate social surroundings. As structure and instinct are correlated, so psychical experiences are the premisses of psychological conclusions; still muscular development has no scientific worth for explanation of rational causality. It is impossible to maintain identity of life from the lower forms of organism up to the reflective exercise of reason concerned with observational science, and with strivings towards an ethical Ideal. Again, it is impossible to explain man's transcendental reasoning within the area of the natural sciences. It is through ontological discrimination of cause and effect that we classify existences and interpret occurrences logically. It is through our capacity of realizing types, and of forming Ideals of human life, that all progress in civilization is effected. *Each one's Ideals are the offspring of his own particular spiritual evolution in feeling, intelligence, and will;* what wonder, then, at their various conceptions!

Through reflection upon this "psychological spectrum," we learn the exercise of transcendental reason, and endeavour to govern ourselves according to it, subduing our animality into an instrument of spirituality, realizing ideally the immediate presence of the Creator throughout all the fields of creation. On the testimony of consciousness, reflective men of all times have recognized in themselves a duality

of the physical and spiritual, and have, therefore, believed in the separate existence of the soul; and as no ideas are conceivably rational, that are the contradiction of our own experience, self-evidence being the ultimate to which we can attain, materialism has always stood condemned by the facts of conscience, or reflective self-consciousness.

The sensations in our consciousness consequent on the sensory impression cause an image, but not a conception of the thing. Our conception of a thing is made up by ourselves through the automatic combination in a single representation of all the effects produced on us by a thing, or object, or by the description of an object; and as the senses of each individual vary in perfection, so also do the spiritual constitutive attributes of our Being.

Therein lies what may be called the fatality of idiosyncrasy. Where fulness, or perfection of Being is wanting, the conceptions of such Beings must partake of the one-sided development of their nature. Hence the personal equation has to be made on each individual case for a rigidly logical judgment to be arrived at. "Eine Meinung ist keine Meinung" is an old German saying, which shows the necessity for a helpmeet for each individual man or woman, the one serving in both cases as the complement or evolutionary supplement of the other; the qualities most developed in the one being those least developed in the other, they unite to form a more or less perfect whole of Being, in which through the objectively-attained equilibrium of subjective attributes, the Divine nature can be faintly reflected as the wayside pool reflects the great disc of the sun. The lower animal acts upon instinctive impulse, or through immediate fear of pain, and desire of pleasure; it is always swayed from without by the images of things external. But reflective man is a law unto himself, or rather, through reflective reasoning, he is able to interpret

the Divine laws that order both the macrocosm, or external cosmos, and the microcosm of his own Being, and with knowledge of these laws comes the sense of duty to observe and act according to them. Thus we pray that our hearts may be inclined to keep the laws of God, or be true to the Divine intention. The fundamental ideas of reason arising out of our feeling, intelligence, and will, are the forms of our knowledge, which we categorize in reflection as those of sufficient, efficient, and final causality. The first answers to the idea of Being as impressed, or affected, by a sufficient cause, or another intelligent Being; the second answers to the idea of *intelligence* through the relativity of one Being to another; and the third to the idea of the normal tendency, or practical conatus, and reflective purpose of Being in rational self-determination. Reflective reason resumes these categories under the three queries: (1) To what class does the sufficient cause of my being affected belong? (2) How is it related to myself and other Beings? (3) Does it tend to Good or Bad for Being, as such? Shakspeare speaks of a man finding "sermons in stones, and good in everything." This is what a good man and true may feel. And as the geologist reads the records of the stones to ascertain the order of our planet's history, so does the sage consult the monuments of human skill, and the written histories of our world, for comprehension of the Divine Providence towards man, the watchword of which seems to be spiritual evolution through struggle with physical, and physiological difficulties, and above all, through the struggles of souls with one another, each one representing a different stage, or different phase of spiritual evolution. "The term *idea*," says Locke, "*stands for whatever is the object of the understanding when a man thinks.*" We cannot be properly said to think of anything that is unintelligible by us *through the ideas of reason*, which consist of the three distinct representations of causality:

sufficient, efficient, and final. Thus when we think, the mind is employed in a triform manner: (1) in feeling, (2) in intelligence of relativity, and (3) in conation, or self-determination in action. These are all represented in the general conception of an object. Liebnitz says, "Material monads are moved by efficient causes, and spiritual monads by the principle of final cause." This last is the moral law of action for the Good, or Best, of which Plato treats so much—*that* Best meaning that which is always the Best for real or spiritual Being, not merely for the physical organism subjected to it. This is the mild yoke of reason that is imposed upon us by our Creator, which constitutes us sons of God instead of sons of Mammon, or of the order of the brutes that perish, and the grass that withers. To be a son of man is not identical with being the offspring of a beast. We are the sons of God by the token of our being made capable of co-operating with Him in the ordering of the spiritual and physical universe, of which the moral law is the pivot, at whatever parallax we may view it. To have no idea of a thing is not to be able to conceive it under any of, or rather, under all, the laws of thought. No reflective rational inference concerning anything is possible under these circumstances.

The ethical sense of our responsibility to be true to the reflective reason, which characterizes humanity, is itself a fact of experience, that, as Kant asserted, tells its own tale, or bears witness in its character of the categorical imperative of duty, and to our instinctive belief in the existence, and government of a Father of Spirits. Sensible discrimination and rational discrimination are not the same thing. The first is involuntary, the second is of our own endeavour or purpose. As the eye cannot see itself except as reflected, so the spirit cannot realize itself except in reflective consciousness. We can reflect both on the neurally conditioned

impressions we receive and upon the processes of thought induced by them. And as it is our cerebrally-associated principles of causality which determine our mental representations of the microcosm, and the macrocosm, it is of the utmost importance that education should be directed to the elaboration of them. It is a maxim of science that existence is known by its manifestations, as cause is manifested by its effects, as faculty is known through function. Motion is the law of the physical world; emotion, or the active sense of affection of our real Being is that of the spiritual world: "Gefühl ist Alles," said Goethe. Reason can but represent, and re-represent in reflection what we feel, what the relation is, in which the object of feeling stands to us; and what we ought to do in consideration of our feeling, and of the object or efficient cause of it. We cannot make ourselves feel. Both sensation and emotion are spontaneous phenomena of our nature; but we can seek information concerning the object of our feeling, and act according to feeling and knowledge combined. "Physiological conditions," says Lotze, "are the exciting occasions of the manifestations of the soul." All man's knowledge is *rationalized knowledge.* To man belongs free-will, *i.e.*, *self-determination*, through the voluntary exercise, or through the voluntary suspension of the exercise of the ratiocinative faculty. The reflective, practical, or moral sense points to the sin of not exercising this most important faculty of self-determination, according to the laws, or associated ideas of causality, which, in reflection, together constitute the principle of sufficient reason. This is the order of the human understanding of both the spiritual and physical universe. In self-determination, according to the principle of sufficient reason, lies the categorical imperative of duty. Man is a cause-seeking animal (Ursach-suchendes Thier); therefore he must be true to the triform emotional, intellectual, and moral nature, which he has been

Divinely designed to summarize in reflection, so that the inferences of his reason may be drawn from the whole of Being. As spontaneous Ideation is through the attributes of Being, *i.e.*, feeling, intelligence, and will, so reflective abstract Ideal conceptions are alike formed under these categories, synthetically realized, and seen to be associated harmoniously in the unity of Being.

Rational concepts are necessary, universal, and eternal. Nor time, nor place, nor absence affects our abstract conception of pure Being. The mere objective combinations of sensuous impressions, which we call images, are like dissolving views—here at one minute, gone at another. On them all is written "passing away," whereas of ontological verities it may be said, as Jesus said: "Heaven and earth may pass away, but My word shall not pass away." No, not one tittle of *the word* (*Logos*), *or expression of reason*, shall pass away. It is only to spiritual Beings that the Heavens are telling the glory of God, and to whom the will of God is revealed. The real temple of the Holy Spirit is within the minds of His rational offspring. In spirit and in truth must the All-Father be worshipped. None the less has man been made an end in, and unto himself, as well as a priest unto his Sovereign Creator. Who, then, can rationally affirm that duty or allegiance to God, commands self-disregard, self-suppression, or self-mutilation? What can be done by, or for a person in whom desire faileth—when not only the song of the grasshopper is a burden, but life itself is anguish? When we enjoy nothing, hope for nothing, and aspire to nothing, how can we be grateful to God, or delight in His law? As there must be an efficient cause for every special activity, so there must be a sufficient reason for it in the very nature of our Being.

It is by being true to our own Being, that we are true to the Creator and Designer of it. Truth to self-respect, to

sympathetic social regard, and to reverent adoration of our Creator makes us true to the '*end*,' or proposed purpose of our creation, which is for the complete actualization and reflective realization of our emotional, intellectual, and moral nature. Nothing short of this, can rationally be supposed to fulfil the expectation of a rational Being; and it is because of its very imperfect fulfilment here, that we look to the benevolence of God for a nobler and happier hereafter; also as reflective Beings, we know that the objective, as well as the subjective conditions of happiness have to be fulfilled, and it is to the principle of evolution that we look for a new earth and a new heaven, wherein dwelleth righteousness, and where the justice of God shall be fulfilled.

It is to the rationally-apprehended creative order of the universe, that we owe the different words—progress, salvation, and redemption from suffering. Spiritual evolution comprehends all these, and indicates the goal of perfection.

Hence the horror felt at suicide; for the various relations felt between Beings and Beings, and Beings and things, are all efficient causes in carrying out the evolutive principle of final cause, *i.e.*, the Best for Being. *Qui vent la fin, vent les moyens.* Reflective reason furnishes us with the sense of relativity to an Ideal, or superlative, standard of Being, which is only essentially realized in an Absolute, or Perfect, Being. But for finite or limited Being, a compensation has been provided by the Divine wisdom, in the conjugal union of correlated spirits, which is an efficient help to goodness and happiness, and the absence of which results in the semi-consciousness of a one-sidedly developed creature; and as a feeling, remaining latent, brings with it the sense of an unsatisfied want, we feel all the dismalness of loneliness. "It is a bitter thing to witness happiness first in the eyes of others," says Shakspeare; and the reason of this is, that it awakens us to dissatisfaction with our

own low estate of isolation. Sense feeling is spontaneous and direct; emotion is also reflective and composite; for *feeling*, *intelligence* of cause, and *desire*, or aversion, all go to the result of emotion, intellection, and volition, which are the three aspects of pure, or spiritual Being. It is from the emotional element of speech that music is evolved. Song is but the emphasised expression of the natural language of the emotions, for true art, like science, is reflective science, and the moral sense has its rise in the religious sense of dependence and accountability. Harmony supposes tones that are separably distinguished as agreeable to the ear, but that in combination produce a more beautiful sound, or one that affects us more satisfactorily. Each artist receives his, or her, particular gift from the hand of the Invisible Father; hence we say, *Poeta nascitur, non fit.*

It is because external harmony images spiritual, or internal harmony, that it stirs in us the desire, or yearning, for such true abiding harmony. Duality of Being is the requirement of the finite creature. It takes man and woman to realize the idea of humanity, which is only completely represented by a man and woman *complementarily* developed. Hence the sense of forlornness that attaches to loneliness. As it takes all the colours of the rainbow to present the pure white ray, which is so cheering and stimulating to all the nerves of sight, so only complementary Beings can even faintly represent the perfect, or Ideal Being.

The æsthetic sense concerns itself chiefly with the satisfaction of the sensitive imagination, although it supposes also some spiritual-mindedness. Mere æsthetic is the cultured worldling's pleasure palace, in which he disports himself without regard for spiritual sympathy, the moral sense, or the religious sentiment; although the sense of honour may be a sort of check to him.

His maxim is "art for art's sake," not for the sake of moralizing mankind: for making him nobler, higher, and happier (in other words for humanizing man), but for the satisfaction of the physical senses, and the gratification of the sensuous imagination. The ruck of artists is perennially thus constituted. Only the few, or the *élite*, among artists throughout all time, have been great thinkers or moralists, although they may have been *superstitiously religious*. Artists, for the most part, like millionaires, forget the end in the means; so, spite of a keen remembrance of all the beauties of colour, or of an exquisite sense of the shades of sound, or of a vivid imagination, or of capacities of concentration and devotion to work, worthy of the noblest cause, they yet remain at the best, but gentle, instead of rude, savages; this is what is meant by *la vie de Bohême*—the gipsy life of artists.

Thackeray makes one of his characters say of Barnes Newcombe, that although a man of fashion in England, he had no more morals than a Choctaw Indian. This may also be said of many artists; although, on the other hand, we have found amongst them some great thinkers, such as Leonardo da Vinci, who was at once the great artist and the distinguished natural philosopher; Michael Angelo, who was both a supreme artist and the supporter of Savonarola, in the vanguard of the Reformation; and Goethe, the great worldly artist in poetry, also made discoveries in natural science. But the great fact remains, that, *quand tout est dit*, an honest, or virtuous, man is the noblest work of God.

All sensitive organism feels contact, and acts in response to it. Man not only does this, but reflectively interprets these experiences according to the Divinely ordered and designed laws of mental representations. An Adapter and Designer himself, he recognizes and assumes design, through the substitution of similars. Thus for a similar effect he

postulates a similar cause. Although man's sensory determinations are involuntary, yet reason quickly shows itself. Thus the burnt child dreads the fire, whilst the singed moth succumbs to its attraction, as does the bird to the gaze of the snake; and one daily sees the truth of the saying, "Experience teaches fools, and reason wise men." Man, by accumulating evidence through generalizations, is enabled to spare himself many a painful experience by profiting from the experience of others.

"What is true of a thing is true of its like" is a readily-applicable axiom of reason: and, moreover, man shows his reason in his faculty of language, whereby he fixes, or crystallizes, his knowledge, by giving things names; and by written language he can transmit his experiences to later times. The use man makes of the organs of speech exhibits the exercise of the high power of reason. The senses also are employed by, and turned to the uses of the reason, which they themselves bring into play at the meeting point of soul and sense. In all scientific observation there is rational *interpretation* of the various effects of sensory impressions upon the nervous system. We are always dealing with human experiences, like and unlike, past and present; always recognizing sensorial, or external impressions, as subsidiary to inward experience, or self-consciousness.

It is through comparison of sensible impressions that we gain our knowledge of external things, whilst in internal intellection we interpret them as being symbolical of ideas of reason through our spiritual understanding or self-evidence. In attending to our sensations our intelligence wakens up to activity. We use our special sensations as a mechanic uses his tools. Again, we use the laws of causality to interpret our successive experiences. Even the unreflecting do this, although attributing effects most frequently to wrong causes, through ignoring the principle of sufficient or

synthetic reasoning, which is from our whole Being reflectively considered. Scientific abstraction is from this alone.

Any readers who have followed me thus far, will understand that although religion is a primeval instinct of the human race, the reflective reasoning from self-consciousness, which is the source of the moral sense comprehensive of self-love, social, and Divine, is an *à posteriori* growth, and as such is capable of finer and finer elaboration as the evolution (svolgimento) of the individual, and the race, advances. Great scientific and philosophic ideas are accompanied by æsthetic and moral sentiments, which give them their practical worth; yet how few even in civilized countries, not to mention the wide domain of the half-civilized and altogether barbarous, exhibit the cultivation of introspective, or reflective reason, which is man's characteristic attribute, and through which experiences of past blessedness, and also remembrances of past sufferings, through errors of our own; and that of others, can be garnered in, and serve as grounds of hope, and as danger-signals of avoidance. We need not wonder at the slow evolution of morality. Now that old creeds are rejected, whilst the perfect work of reason is not yet accomplished, we cannot be astonished at the present widespread uncertainty as to the logical standard of faith and action, or that pessimism flourishes on this dark borderland of thought, which, although not without its uses to the world on its present plane of evolution, forcing men as it does to face the unsatisfactoriness of the present, after a past of childish acceptance of punishment for what it could not understand, has developed self-respect, sympathetic social regard, and Divine reverential love or adoration, all of which must hold full sway in the human breast before right reason can take her stand of inference from human nature, and hold up a truly moral standard that shall command universal acceptance, and inspire faith and hope in the Goodness of God.

Then will what St. Paul calls "the fruits of the Spirit," faith, love, and hope, appear in unassailable forms, for of the *Word of God, which is reason*, not one tittle shall pass away; even though the fires of the sun be burnt out, and other stars having played their part in the evolution of spirit have passed in cinders out of sight.

"Nothing," says Shakspeare, "is good, but thinking makes it so,"—thinking implying the recognition of truth, harmony, or loveliness, and goodness ("Le vrai, le beau, et le bien," of Victor Cousin), in which the high Ideal standard of perfection of Being consists.

Without a metaphysical standard of judgment, science itself, when the receiving intellect is stuffed with foregone conclusions, can only be said to be at the stage of feeling its way to the general laws of subjective and objective truth. To the vulgar, immorality means conduct that does not conform to the conventional standard, current at any given time, in any given place. For that is the moral high-water mark of the majority, to whatever rank they may belong. But as the general evolution proceeds, man outgrows the superstitious Ideals of his infancy, as the snake casts its skin. Although the Ideals of pure reason are latent in the constitution of every human Being, before they have become reflectively patent, people have been led to do as mischievous, nay, even as murderous, things, through their false religions, and distorted moral Ideals, as by their straightforward selfishness, malice, envy, and ambition—in other words by their utter disregard of the Ideal of morality. Those who sneer at Idealism from beneath have often opportunities of doing so, seeing the played-out Ideals of an earlier day still rampant amongst the uncultured Philistines.* When the Ideals of the imagination, rather than of pure reason, are seen to be at war with the simplicity of nature, the time

* BERNARD SHAW—*Quintessence of Ibsenism.*

is come for them to make way for better, nobler, and truer ones.

"Ring out the false, ring in the true,"

says Tennyson, in his *New Year's Ode.* The person who adopts the accepted respectability because he dares not do otherwise, is not the rational Ideal of a man after God's own heart (*i.e.*, a really moral, or good man), although he may be the pet of his clique—"a pillar of society," as it is at present constituted, as Ibsen calls him. The reason of man eternally proclaims the protestant rights of private judgment against all national customs, and conventional habits, or the political or religious institutions of the day and hour. From the moment a man loses his faith in the current social Ideal, he is no longer bound by virtue to act up to it, although he may have to fall a tragic sacrifice to the violation of Ideals, still held by others to be valid, and still held in honour where he lives, or by the family to which he belongs. Duty is to our Creator: neither to a Stuart, nor a Bourbon, nor a Pope, nor a Jesuit chief; and no Ideal that is a contradiction of man's moral conscience, and rational free-will, ought to be tolerated, or would be tolerated, in an Ideal society.

But it is only as man advances in reflective, or pure reason ("Die reine Vernunft" of Kant), that he comprehends that the finite too often invests the Infinite with phenomenal attributes, forgetting that only in spirit and in truth, can the Father of Spirits be truly apprehended. But although conditioned, alas! so heavily by "this too solid flesh," the human Being is not made like the ephemeral insect of a day, to flutter here for an hour and then pass away for ever; but he is the outcome of the essential attributes of the Supreme Being, and thus is he gifted with the power of Ideal conception of the Absolute Being, in whom we live, and move, and have our Being. Human reason being necessarily of the same kind as the Divine reason from which it

proceeds, our responsibility lies in our endeavour to be true to it, and to help its evolution within us as far as it is in our power so to do, by scientific and metaphysical activity. "I think the thoughts of God," said the great astronomer, Kepler, when he felt that he had attained to some comprehension of the order of the starry heavens. Man's studies should alternate the formation of concrete and contrasted notions with the unifying of these in the philosophic wholeness of reflective self-conscious Being. Hence the all-embracing time-honoured doctrine of the one in the many, and the many in the one Being.

But in his religious exercises, man should suspend all concrete imaginative material conceptions in adoration of pure, absolute, or perfect spiritual Being. It is in living, that we learn the laws of Being, as it is in seeing, that we learn the laws of light. "No man," says Hartley, "knows the real pleasure belonging to self-approbation, who has not cultivated *the feelings out of which the pleasures of the moral sense have grown.*" The moral sense is, in fact, the offspring of introspective reflection on spontaneous, or direct feeling, intelligence and will, from whence the association of the Ideas of causality proceeds. The deliberate self-determination, consequent on such reflection, is altogether another thing from the mere animal impulse of desire, which, in its higher human form, may count as one factor in self-determination, but not as the only one—for it is *reflection* that is the throne of reason, or its crown. It is in reflection that we react consciously on our spontaneous movements, endeavouring to conform them more and more to the ever-clearer waxing standard of Ideal Being, that arises in our mind through the tutoring of experience.

Religion must appeal to sentiments already existing, as also to the reason, which is an element in all reflective emotion.

It was only when the distinctly moral feeling began to develop itself in the mind that the moral sense came to be regarded as an integral part of the Divine law. True judgment can only exist under exhaustively exercised reason, as obedience to this is what is inculcated by our sense of duty, or responsibility to our Creator. The ordinary idea of practical reason is that of a thing to be used like a cat's paw to take the chestnuts out of the fire to save oneself from pain, at the expense of others. But the starting-point of reason is in the union of all the attributes of Being, *i.e.*, feeling, intelligence of relativity, and the Ideal tendency in action, which is for the Best for Being, as such, even for that of our enemy.

Only through fidelity to our spiritual, or real, personality can we logically arrive at faith, love, and hope in Being, as such, and thus emphatically in the Ideal Prototypal Being. Such faith is thus seen to be the highest exercise of the rational faculty, instead of being, as it is the fashion of the day to state, the contradiction of that faculty. The reflective, practical, or moral sense points to the sin of not exercising the important faculty of self-determination according to the laws of causality, which, reflectively combined in the principle of sufficient reason, constitute *the order of the human understanding of both the spiritual and physical universe.* In self-determination, according to the principle of sufficient reason so understood, lies the categorical imperative of duty. The sense of self-approbation, and of the approbation of one's kind, together with the trust that we have the approbation of God, constitute the pleasures of conscience, or the moral sense, which by the same token has also its pains in remorse, when one knows one has stifled its voice in fear of one's kind, or in disappointment of sympathy, or under unmerited reprobation, and consequent painful self-distrust, or under the sense of being forsaken of God — these tending to make the *mens conscia recti* so difficult, as to seem to the

humble-minded impossible of attainment. The *reflective sense*, out of which arises our conviction of the existence of God, and our sense of duty to Him, so far from exterminating spontaneous feeling, intelligence, and will (the three associated presentations of Being in us), enhances them by making us realize them ideally, as it does all natural and artistic, or imaginative enjoyment, through the sense of security and protection it affords, relieving us from the terrible anxiety of "being in wandering mazes lost." Again, if our fellow-creatures despitefully use us, what greater support can we have than the thought, "If God be for us, who can be against us?" The more we practise benevolence, the more capable we are of enjoying its pleasures, and the more natural to us it becomes to trust in the goodness of God; and the more we exercise the Divinely-bestowed faculty of love for God and Man, the more powerful and joy-giving becomes that faculty, just as it is with "true love," *i.e.*, the love of our spiritual complement, or counterpart—our *alter ego*, our better self, our real guardian angel prepared for us from the beginning. This love, however, is as yet but little understood, for it has hitherto been confounded with physical appetite, which is soon sated, and "hate sits close by sated lust." Such joys have no place in the spiritual world, where we naturally expect the continuance of the spiritual satisfaction, which only true love, together with Divine adoration, can give. The Australian savage may dance to the tune of, "Let us eat, eat, eat," and the Mahommedan may have his palace full of houris; but such pleasures cannot satisfy what the Brahmins term the "twice-born," or those called by Christ the "born again unto the Spirit." To them belong untiring, ever-widening, sublime rapture, as the infinite power, wisdom, and goodness of God are progressively revealed to them in passing from one stage of existence to another; and such

delights far outsoar all that mere animality can conceive with its low tastes, however they may be enhanced by the cultivation of the merely sensuous pleasures of the imagination. To the thoughtful alone are revealed "the uses of adversity," for they know that, "as gold is tried in the furnace, so the heart must be purified in the living fire of suffering."

Probably, this planet is not destined ever to exhibit the full consummation either of human virtue, or of human happiness; but the promise of both is what constitutes "the desire of our desires," to use the exhaustive Hindoo expression of man's yearning here—*sa nostalgie du vrai, du beau, et du bien*—in a word, *sa nostalgie de l'Idéal.* As to the ascetic profession of not taking one's own happiness into account, the words of the Jewish scripture: "I will have obedience and not sacrifice," are quite opposite to it. Buddha also protested against asceticism, whatever his so-called followers may do. But whilst Europeans take care to provide themselves with food, house, and raiment, and amusements of all sorts, we see that they are not in earnest, so that to argue with them upon the subject is simply ridiculous.

The conduct of the modern ascetic rarely exhibits disobedience to the first great natural law of self-preservation, and the desire of Well-Being for himself, which shows his doctrine to be a self-contradiction. But if the equally fundamental conceptions of altruity and deontology, or duty to God, be omitted, all the salt of the earth would long ago have vanished from it, and it would only be savoured by the *real* selfishness, which infringes the rights of the neighbour, or deliberately sacrifices others to a perverse self-desertion, and the unnatural delight in self-sacrifice for its own sake, which, in the last resort, always entails the sacrifice of those belonging to them; whereas

rational self-preservation in its reflective generalization, becomes the key to our knowledge of the wants and rational requirements of others. Hitherto, man has shown but little sympathy for woman. In primitive times he carried her off by force to his nuptial couch, and treated her as a slave according to the right of the strongest, which then so generally prevailed; the only calling and specific virtue of woman being held to be obedience to man, instead of regarding her as equally worthy of education and culture as himself, and as equally capable of progressive development, and of holding with him a dignified place in the creation.

But with man's own evolution, the educational evolution of women is gradually being effected: the old state of things is passing away, for the reign of equal rights and *equally faithful love.* Now that men are ceasing to tolerate slavery for their own sex, they are learning to be more just to women also. The Divine purpose of self-revelation is manifested only in, and through, our evolution in intelligence, feeling, and power of reasoning therefrom. But as it is said in the Jewish scriptures, God is only found by those by whom He is sought; neither do those who do not seek understanding, find it; nor do those who do not earnestly desire the true and real Best for Being, for themselves, attribute Goodness or Benevolence to God. The ancient Greeks diligently inquired concerning the *Summum bonum,* and in what it consists. The modern theory of evolution shows that it lies in the realization of the Ideal standard of Being, and only thus do we approach nearer and nearer to the Father of spirits. For the external cosmos only argues the existence of God through the light, that reason sheds upon it, revealing what is invisible to the eye of sense, to the spirit of man, namely, the wisdom and the love of God. "Shall He, who shows the birds of passage

their way to safety," says the poet Whittier, "not befriend man also?"

But even as the physical eye becomes incapable of sight when deprived of light, so when the mind of man is deprived of true knowledge, it can form no just ideas; and so also, when the voice of conscience is disregarded and despised, it waxes fainter and more faint, until its actual or real existence becomes doubtful to us.

Truth for man means conformity with the fundamental principles of reason, through which only he is capable of understanding it. Outside of this there are no means of comprehension of the What? How? or Why? of anything. Yet even the little child steadily puts these questions, and, unlike Pilate, waits persistently for answers to them.

The principles of causality, sufficient, efficient, and final, are drawn from the self-experience that are, as it were, materialized in the structure of the brain, *or cerebro-nervous system:* in the action, and, so to speak, aim of the afferent, sensorial, and efferent nerve apparatus. For belief in sufficient causation, we must have learnt to distinguish between the mere conditions and the essential principles of Being, as also between adequacy and inadequacy of power. For efficient causation we must have observed the interaction of persons and things upon ourselves, and upon each other, through the various relations in which we stand to each other; and for belief in final causation we must be reflectively conscious of our instinctive, self-protective, physical self-determination for the accomplishment of the great aim of reason, which is the attainment of beatified perfection of Being, through reflectively and progressively realizing what is the Best for Being.

The science of "*The End*" or true morality is that, whether we eat, or drink, or whatsoever we do, all should

be done to the glory of God, which, of course, means that we are to live to the Spirit, through which alone He has enabled us to commune with Himself, and not merely to the body, like the beasts that perish. This is the *à posteriori* conclusion of reflective, introspective, synthetic reasoning, which is not more generally worked out by mankind than are the higher mathematics. But both are none the less trustworthy; and reflection is not the antagonist of common sense, but only the elaboration of it, and the exhibitor of its various and infinite issues. The time-, but not reason-honoured doctrine, that duty essentially consists in the sacrifice of what we love best and desire most, is a heritage of the barbarous days, which Tennyson recalls in a poem, in which he represents the Druids telling a young mother that her husband must offer up their child as being his "nearest and dearest," whereupon the mother expostulates, saying, "'Tis I that am his nearest, I that am his dearest." Robert Browning makes Caliban, the earth-man, promise his god Setebos to refrain from everything he likes best in the way of eating, to conciliate his favour.

All savages begin with being cannibals, by way of offering human sacrifices to their gods; and the idea that duty *only means self-sacrifice* is a survival from the old devil-worship in a more insidious form. "Go and enjoy yourselves," says the kind parent to his or her children, "but be sure to be always good," *i.e.*, rational; and thus does reason picture the All-Father to be rational, *i.e.*, true to the feeling, intelligence, and will for the Good for Being, with which He has endowed His spiritual offspring. It is a barbarous habit of thought, which has so infected our education that it has taken the place of a natural instinct, leading us to suppose that if a thing is agreeable it must be contrary to law. Surely the Draco of Greek history, whose laws were so severe that they were written in blood,

was not much worse than that. This is no unmoral theology. Metaphysic treats of ontology, or pure Being; psychology of mixed animal and spiritual Being; physiology of organized life; physics of unorganized matter and motion, together with space and time relations; logic treats of truth to Being, *i.e., of self-evidence;* æsthetic treats of the laws of harmony, of the harmony of physical conditions with Ideal relativity; and ethic is concerned with the *theory of the end of action,* and with the obligation to act according to the sufficient reason for action. The motives impelling to the proper end of action (which is for the Good or Best for Being) are self-love, social and Divine. To apprehend this ontological order is to be rational, and to act according to the principle of sufficient reason, which is to be moral.

Thought represents the consciousness of the *ego,* which can never be lost sight of in any train of thought; otherwise real thinking, or thought proper, ceases to exist.

In no case did primitive man conceive of the soul or spirit as ceasing to exist with the living body; this is quite natural. Absolute non-existence is an idea beyond the reach of the human intellect. It is even entirely opposed to human thought; whereas with regard to the body we cannot expect a machine to maintain an unchanging power beyond the strength and endurance of its parts. In fact, the constructor of a machine calculates the finiteness of its duration in his design of it.

By the word transcendental is meant sense-transcending perception, or apperception. We must not confound sensible facts with the inferences of our reflective reason therefrom, for logic, once and for all, is ontological.

Apperception is axiomatic, although based on self-introspection, yet re-representing synthetically the abstract principles of thought, apart from individual psychological idiosyncrasies. Thought represents Being,—the relativity of

Being, and the tendency of Being; reflection taking them together in the unity of Being, and the order of consciousness. We derive the idea of order from the method, or rule, of human reason in self-determination according to typical, or Ideal Being: as Epictetus said, "apply the rule as though it were a carpenter's rule." Professor Huxley once illustrated what the comparative exercise of reason would be in the case of a death-watch (which is the name given by superstition to a small insect that makes a repeated sound like the ticking of a watch to attract the notice of its mate), and of a human Being, at listening to the ticking of a clock: the consciousness of the insect, referring only to the senses objectified by the imagination, would interpret the clock-ticking as the answer of its mate; whilst the sense-transcending consciousness of man recognizes in it an exercise of human intelligence, by which man measures the movements of the heavenly bodies, particularly those of the sun. In man we have a Being who takes the universe into account in its determinations. The only sufficient reason conceivable by him for all that exists and happens is reference to noumenal Being: to its requirements, its satisfaction, or rejoicing in Being, and, moreover, as we have only recently learnt, to its evolution, which is effected through the struggle for the realization of finite spiritual Being, and for its actualization in carrying out its purposes or designs.

A world thus interpreted by reason involves the idea of the duty of submission to an Infinite Creator, by being true to our natural emotion, intellection, and the moral sense, or rational tendency to act for the Best for our own Being, and that of those in whom we are interested, and finally for the Good for noumenal Being, as such, in whatever form it may be found. This is what constitutes rightness in action, and righteousness in character. Therefore reason takes its stand upon noumenal Being as the final

principle of the universe in which it is placed. Experience is coherent in the organic unity of reason, leading us to infer that a Supreme Rational Being is at the heart of things and their infinite contingencies. According to our virtual solution of this problem our surroundings and our future are viewed with an ineradicable expectation and hope, or with unutterable doubt and despair arising from all seeming to be without meaning, or uninterpretable by human reason. When we lose sight of the moral principle of sufficient reason as the supreme principle of thought and action, we have to substitute a physical and moral chaos for the physical and moral cosmos, the dim perception of which is already awake in the first exercise of our senses. Witness the child's imperative queries, "What?" "How?" "Why?" and his persistent waiting for the expected answers to them, which testifies to his instinctive desire to understand the universe in which he finds himself. Natural theology is a metaphysical or ontological science. It is arrived at through introspective reflection on our own human nature, not through the study of snails and worms, cats or dogs, trees or mountains. When we pronounce that a Gothic cathedral is necessarily the work of a Being capable of emotion, science, and religion, we are making a metaphysical, ontological, and logical inference, not a physical one. Even the science of mathematics is itself only one of the great triumphs of the human mind. What is presentable to the senses is representable by the imagination. But an emotional, intellectual, and moral Being is only representable under the category of *veræ causæ, i.e.*, living, loving, benevolent, and reflectively rational, or self-conscious Beings—to live being to feel; to love being to sympathize with; and to be benevolent being the logical outcome of self-love and social. Reflective sense-transcending reason takes its start from the contem-

plation of Being in the abstract, and from the recognition of the self-identical in power, wisdom, and goodness, according to the law of impersonation, and that of the logical "substitution of similars," whereby for similar effects, or manifestations, we postulate a similar cause.

The ultimate problem of æsthetics rests upon a metaphysical, or ontological, basis, and therefore belongs to logic. The real relations existing between things, or objects of thought, are involved in the comprehension of the End. Relativity is the mean to the End, or perfection of Being. Hegel discovered the absolute correspondence of the laws of thought and the laws of Nature, and held that the objective world is the manifestation of the same principle, of which we are conscious in ourselves. The metaphysician has to do with the "Why?" or sufficient reason of things, for matter gives no explanation. The method of the metaphysician is that of logical inference through reflection upon the phenomena of experience, or consciousness.

The intuitive system presented is always that of inductive and deductive judgment. The former is from the particular instance to the general law, and the latter is from the general law to the particular instance; but so limited is each individuality by his own idiosyncrasy, that it has not been unfairly said of the different systems of philosophy that the message given by each to the world is but the logical development of his own view of life, just as the poet or artist's work is the reflection of his own way of regarding relations—his given temperament being congruous with a given aspect of truth or beauty.

Evolution is progressive towards ideal, although relative, perfection of Being, with its accompanying universal harmony.

A metaphysic of spiritual Idealism is what I contend for. The Kingdom of God is emphatically within us. It is a spiritual agent who is the subject of the phenomena of

self-consciousness, whether mental, or physiological. Each individual Ego faces the world from his own imaginative, emotional, intellectual, and moral standpoint of evolution. Hence unless the individual views the spiritual and physical universe in union with a counterpartal, or complementary spirit, he or she inhabits a region of half-truths, limited to the groove of his or her own idiosyncrasy.

Locke wrote: "We cannot grasp the conception of unity without experience of the pleasant satisfaction that is part of its contents."

Spinoza says that the Knowledge of the Good is a synonym of reason. It embraces the whole of Being.

"As questions of *social* morality are merely questions of *personal* morality, so questions of social happiness are merely questions of personal happiness."* As each individual has prejudices of physical temperament, so also no doubt, through inherited cerebral organism, each individual is psychologically idiosyncratic, and nothing can counteract this one-sidedness, and establish equilibrium of development, but steadfast union with a complementary nature, which is at once our joy and our perfectioning. "Mio bene," says the Italian to his beloved; and "Du bist die Freude mir bestimmt," says the German. Thus only is the will made holy, as embracing the whole of goodness. The tendency to one extreme in the case of the one, being counterbalanced by an opposite tendency in the case of the other, "the golden mean"† of the will is thus achieved between them. It is in the Unity of the Ideal that man seeks for the perfect harmony, together with perfect love of his kind. But our own external life here is too chequered, and our sympathy with the sorrows of others is too deep for even perfect love to be able to produce sustained happiness here below. Hence our expectation of a better land beyond

* GARNET SMITH. † ARISTOTLE.

the grave: what the Buddhists call "on the other bank": the "happy hunting grounds" of the Red Indian. Pascal's beautiful words: "Thou wouldest not seek me, didst thou not already know me," is equally true of the instinctive need for beatitude as of the soul's search after God. The *realization of happiness*, for however brief a season, is part of the stock-in-trade of poets and novelists; and the regeneration of the soul through Divine and human love, as opposed to sexual animal appetite, is the peculiar, and great characteristic of human life.

But as God must be desired in spirit and in truth, instead of being propitiated by burnt-offerings and sacrifices, so no new-fangled doctrine of promiscuous altruism can take the place, or fill the void of the sweetest life and radiant light of true conjugal love, as the supreme source of joy to the spirit of man. For true love is the divinely-designed satisfaction of spirit from the perfect affinity of complemental souls for each other.

> "'Tis then the soul's delight takes fire,
> Face to face with its own desire."

Therefore, love cannot be bought at any price; not even the willing and utter *self*-sacrifice of one Being to another can avail, if love be not the reciprocal and the essential attraction of opposites towards each other. This does not mean that a lover of truth can love a liar, or a wise woman a fool, for that would be attraction of contradictions. The instinctive demand for immortality *is also a moral postulate*, or rational demand for a life in which goodness and happiness shall coincide. If the will, or motive, in action were not as essentially determined in man by his Creator, as are his feelings and his intelligence, no one could understand the motive, or aim, in action of another. If undesirous of well-being, or happiness, man alone would

be aimless in the creation, for the lowest sentient creature endeavours after the preservation of life and increase of enjoyment—these answering to rational man's reflective endeavour to realize, or actualize, his Ideal of Being in its full intensity. *Ennui* is the sense of intolerableness that comes of unused faculties of heart, or mind, or will. Ethic is the introspective reflective science of the mind's relations to the universe, and to its Designer. To be true to reason in practice is what we are each one of us responsible to our own Master, Whose we are, and Whom we serve. Logical method consists in the examining of our ideas, and acts so that they may tally with the automatic neural presentations, which thought represents under the categories of causality, which are the attributes of Being. Happiness, or Well-Being, cannot be obtained at the expense of congruity with the human understanding, or of consistency with the laws of thought.

Logic is subjective, and relative to ontology. The immanent finality (Zweckmässigkeit) that Schopenhauer supposed in Nature is its relativity to rational existence. As health has been said to be the happiness of the body, so sorrow is the negation of the spiritual health or satisfaction, which arises out of the *positive realization of Ideal life;* hedonism takes no account of this.

Variety of sensation and occupation is a palliative that tends to ward off too-concentrated reflective self-consciousness. The dual life is also a chronic preventive of this; although, of course, not excluding general sociability, still less can the presence of God ever be dispensed with.

Self-love, social, and Divine, are the combined data of moral ratiocination. "All thought begins in feeling."

Leopardi says: "Nature will not allow us to hate ourselves," *i.e.*, to suppress the natural endeavour after

* Lowell.

happiness. The discernment of moral truth, as of all other truth, is progressive. Hence we need not wonder at men differing on this as on other points. The *express function of logic is avoidance of self-contradiction.* "That is truth," said Schiller, "which reason admits as in harmony with itself." Practice, to be logical, must be in accordance with the theory of thought. What we want is a synthesis of thought and life. As we love the rational in others, so we love it in God. Hence we say God is our home, where is no contention arising out of contradictions of reason. What we desire, or yearn for, is that spirit and nature should coincide together with philosophy and religion, knowledge and conduct. This would be the case, and is so, when the Ideal life is realized: as Shelley said, "The poet has seen it in his passionate dreams," and Plotinus maintained the sage realizes it through reason, and the lover in the absolute satisfaction with life.

Matthew Arnold has transcribed into English Sophocles' choral strophe: "Oh! that my lot may lead me in the path of holy innocence of word and deed, that path which august laws ordain, laws that in the highest empyrean had their birth, of which Heaven is the Father alone; neither did the race of mortal men beget them, nor shall oblivion ever put them to sleep; the power of God is mighty in them, and groweth not old."

"I would that we were all of one mind, and that mind good," says Shakspeare.

"The true philosopher," says Plato, "is content, if only he may live his earthly life pure of injustice and unrighteousness, and quit the present scene in peace and kindliness *with bright hopes.*"

"Must we not *persevere in our essence,* and is not our essence that of *character* and self-respect?"

As Pindar said: "It is our duty to harbour goodly hope";

and true self-love is the aspiring, yet timid yearning after perfection.

"Even to the sunshine love lends lustre."

"Love is the reconciliation of opposites."

"A meeting of the eyes, and surprised by happiness, I could sing on my homeward way."—*The Melancholy of Stephen Allard.*

"Love is the only line which leadeth men to the fount of wisdom," says an Elizabethan poet.

Love is the intelligence that *maketh all things new*, as we see *La Vita Nuova* of Dante.

"More than the love of art and beauty is the love of *man*."

"Spirit would with spirit blend."

"What man wants is man," said Carlyle.

The intelligence that comprehends the greater good reacts upon the desire to attain it, nor can it remain content with the absence of it. "*As the efforts of men to secure Well-Being, or happiness, prove their desire for it*, so their efforts to avoid, or escape, discomfort, misery, and misfortune represent the negative side of the same principle of action." And yet, according to the doctrine of the day, "*nous avons changé tout cela*," the *subject* that *perceives apprehends* its relation to the object, and *comprehends* motives through substitution of similars is now to be altogether suppressed.

Each moral philosopher, of whatever time or place, assumes the function of reviewing the moral code of his day, of estimating its previsions in *direct reference to its end*, and of pronouncing on its logical validity, or invalidity, its title to observance, or its need of alteration or abrogation. The most cherished sentiments and the most venerable institutions have to be referred to the fundamental principles of pure reason. "Recurrence has to be made *to the end, for which the rules exist.*" The less instructed part of the community is indebted to the better instructed for its almost

unconscious progress, which, alas! is often only skin deep: "Grattez le Russe et vous trouvez le Tartare."

The immediate successors of Socrates—the cynics—taught that "not *without*, but *within* the soul are the issues of life." Happiness, they maintained, is to be sought within, in virtue of excellence of character; not in pleasure, for pleasure makes man the slave of fortune, the servant of circumstance. "For each thing that only can be good which belongs to it."

Socrates and Seneca both taught that no evil can happen to a good man, for the man's proper inner good no outward evil can touch.

The text of the Stoic morality is the supremacy of the human spirit over circumstances, and the mastery of reason over passion. "The rational self acknowledges no rule but reason," that being the rule of our Creator; such, at least, is the theology of the philosopher.

Mental science is seen to be metaphysical in that it treats of noumenal Being, *i.e.*, sufficient causation; of the relativity of Being, *i.e.*, efficient causation; and of the tendency of Being, or final causation. These are the *veræ causæ* underlying psychology and even the physical cosmos. The fundamental postulates of the human understanding, arising out of his feeling, intelligence, and will, idealized in reflection, are the legitimate preliminary assumptions with which every student naturally starts his scientific inquiries, and are also the last words of science and philosophy. "We can find nothing in the world which we are not prepared to ask of it, by virtue of our own internal development," says Fouillée.

The assumption of mental, or noumenal, Being, or spiritual agent, is the equally legitimate and necessary metaphysical standpoint of psychology. The physiology of the lower animals does not furnish them with the abstract idea of causality. Only in reflective self-consciousness is the idea of *a Being that is* conscious necessarily implicated. No mere

cerebral psychology throws even a glimmer of light upon the psychological, not to say epistemological, problems involved in such states of consciousness. It is the cerebro-nervous system in which the passive registering of impressions from without goes on, which is liable to the disturbance through disease, or accident, which we call mental insanity, or madness. Epistemology treats of the modes, or forms, of the activity of mind, which we call knowledge. All reality, whether of matter or mind, is only knowable by *me* through *my* consciousness. The intelligible to me, and all like me, stands in strict relation to my, and their, intelligence. To think is to intelligize causality; to be thoughtless is not to do so, or to interpret impressions carelessly or irrationally. In reflective thinking we find the meaning of the universal prevalence of the religious sentiment, which belongs to the spiritual substance of humanity, but which is generally distorted in its conceptions by superstitious imaginings.

Faith in God means belief in the inferences of reason concerning our own creation, and that of the objective universe. Hence the moral sense, or sense of duty, that springs from the contemplation of, and meditation on, the fundamental attributes of Being as they are idealized in the Supreme, or Prototypal Being—duty lying in fidelity to the feeling, thinking, and willing, or self-determining, nature by which our Creator has put us in communion with Himself, and established the Covenant of Reason between Himself and His spiritual offspring.

It is in realizing and actualizing the Ideal self, or Ideal of our nature, as thinking Beings, that we live to the honour and glory of God our Creator, and find our own joy of life and continuous happiness.

Apperception, or reflective perception, is of the subject-object, or Self. It does not necessarily involve sense-impressions. In the religious practice of self-examination

we do not necessarily represent our own body, dress, or worldly possessions; even *le respect humain* does not count here, but only our own conscience, whether as obeyed, or as suppressed.

It is only the pure Ego that we represent to ourselves as we recall it at different times, and under different circumstances, as being under the influence of reason, or as being in opposition to it, this being the seat of our responsibility to our Creator, Who takes no note of our compliance with accidental customs or etiquette, its conventionalities, or the fashion of any particular time or place, but only of our being true or untrue to the essential attributes of our Being, *i.e.*, *self*-respect, social sympathy, and practical obedience to the Divine will, as recognized in the established order of the universe. We should, of course, when it is called for, reason about our physical or physiological impressions, about external objects or even about worldly expediency, political economy, etc.; but we can never be said to reason about what does not, or could not, be rationally supposed to exist, or concerning subjects of which we can form no idea. "Certain categorical predicables must always be assumed, before we can possibly think, or reason together." To scoff at the categories of causality, which are the predicates of the human understanding, is to scoff at all possible thinking; for thought, like the external cosmos, has its necessary conditions, and its fundamental laws; its conditions lying in our cerebro-nervous system, and its laws being discoverable in the attributes of feeling, intelligence, and will, including the supreme act of reflective introspection; faith in the rational inferences or conclusions drawn therefrom, being the ground of the moral sense, or principle of sufficient reason for all self-determination. It is not from mere animal nature, "red in tooth and claw," that we derive the Ideal of

goodness, which, by the law of Impersonation, we rationally attribute to our Maker, but above all, it is from the principle of finality, or final cause (the *true* Good for Being), that we find rest and hope in our Creator. Out of it proceeds the vital elaboration and evolution of the spiritual universe, the will comprising the tendency of the whole Being. "The lie in the soul" that *pretends satisfaction with the actual imperfection of things*, as opposed to the *Ideal perfection of Being, thought, and life*, which is the characteristic yearning of humanity, is the greatest stumbling-block in the path of evolution. Social 'make-believe,' together with the intimate life-defiance of the creature towards its Creator, must all finally pass away and make room for true love, universal benevolence, and the unwavering trust in God, and obedience to reason, which alone brings right action with it. The ancient philosophers believed in the second death of those who do not attain to this state of mind here, and it was to men of good-will that the Gospel of peace was proclaimed.

"Ignorance is the parent of error, and error of evil days," says Dante. "There is no peace for the wicked," or breakers of the Divine Law, said the Hebrews. "They know not the things that make for their peace," sighed Jesus; and "I must be about My Father's business," was Christ's definition of His mission, and the instinctive operation of the religious sentiment in all times and places.

No lighting up of our streets to artificial daylight at night, nor sending messages with the speed of lightning, nor art, nor physical comfort carried to the highest pitch, can take the place as joy-givers of good-will towards men, and due adoration of God our Creator.

The automatic action of the nervous system is self-preservative, or for the preservation of Being; and as we reason from our own experience to that of others, so we

argue that action for the Best for Being is as much desired by others as by ourselves—in other words, the law of rational conduct is taking the means to the intuited end of action, *i.e.*, perfection of Being in the case of others, as well as in our own.

It was Cain, the first murderer, who said: "Am I my brother's keeper?" Each of us stands in the moral relation of justice and kindness towards each, and every fellow-creature; but it unfortunately often happens that the mere philanthropist pays too little heed to the dry light of intelligence, and thus becomes "goody-goody"; or he may fall into the other extreme of intellectual distortion, and become a sectarian. persecutor of his kind; nor, indeed, can any individual striving of a finite Being, limited by his own idiosyncrasy, which tends to play so great a part in the *individual* sympathies of Beings for each other, free itself from a one-sided judgment of persons and things apart from a counterpartal, correlative spirit.

The seat of free-will is man's reflective reason. This it is that furnishes him with the distinctions of positive, comparative, and superlative, and beckons him on to the Ideal, or the perfection of Being.

"Psychology," said Professor Hoffding, "like every other science, must be deterministic." We *have not* to *create* a world, but to *understand* and describe it *as it exists;* and above all to notice the *tendency* common to all sentient creations to self-conservation, which in man takes the form of the preservation of the integrity of real, or spiritual Being. Reflective intelligence is conducted under the principle of sufficient reason, which requires us to take stock of our own capabilities, and instinctive self-determination.

The old-world wisdom, "Know thyself," always remaining valid, Christianity has adopted the form of the moral duty of self-examination at the close of every day. Of course the

personal equation must be made in our own case, as well as in that of other men; for each and all of us are so far "bound fast in fate," that we cannot altogether escape the one-sidedness of our own idiosyncrasy. Therefore the means vary, by which each one instinctively seeks to bring about the desired end of all rational Beings, namely, well-Being, or satisfaction of Being, as opposed to *ennui*, suffering, and dissatisfaction with Being, or existence; and consequently with the Giver of life and Being. This is the moral tether by which each one is bound. As the cripple cannot aspire to being a perfect athlete, so even a philosopher cannot be an Ideally perfect sample of humanity, for a constant exercise of mental speculation precludes an alertness to the practical side of life; whilst the practical philanthropist can neither be expected to be a transcendental metaphysician, nor a mathematician of special celebrity.

Hence I repeat that for the required equilibrium of the attributes of Being in the practice of morality, *the true marriage of souls is the one hope of mankind.* Each person acts in the ratio of his own feelings, intelligence, and will; and even the conscientious person who endeavours to act according to the required synthesis of these, in reflective self-consciousness under the principle of sufficient reason for self-determination, has yet to have a make-weight, or supplement, to compensate for his particular shortcoming in feeling, in intelligence, or in will. Hence the saying, "Two heads are better than one." Creative power cannot be attributed to abstract ideas, although A. Fouillée speaks of *des idées forces.* It is feeling that is the supreme moral force, feeling referring to the sense of Being as a whole, including desire, and reflective volition, which presents the Ideal as the standard of self-determination. Ethic does not merely mean dynamic power, but action for an ideational object, with an Ideal of what that end should be. By the

word *mind* we mean the principle of reason, dialectic proceeding from essential causation in its three modes, together with their synthesis. The character of a man's mind is dependent upon his knowledge, hence the importance of a good education. Rational conduct is conduct stimulated by the full view of the end of rational activity, which is for the Good, or Best for Being, as such. A man can quite as easily be unjust *towards himself* as towards others, or *towards his Maker*. To *belittle himself*, or to waive his claim to respect, is degrading, and therefore displeasing to God. Of this course it may be said: "Is thy servant a dog, that he should do this thing?"

Self-respect, as well as social regard, and Divine adoration, oblige us to a certain line of conduct. Mere spontaneous good nature cannot dispense with the principle of sufficient reason in relation to volition, which seeks to determine whether the remote consequences of action may not bring more evil than may be compensated for by present good. *Carpe diem sed memor ultimi*, said Horace. What we call conscience was called by the Greeks *ethic: the pursuit of the Ideal end in action.* The moral sense may be defined rationally as the reflective introspective sense of duty, or obligation to be true to our rational nature, which takes in the whole of Being, including emphatically the religious sentiment. Reason is the measure. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," said Jesus. Plato defined reason as "the sense of proportion." It requires the equilibriation of the faculties of feeling, of intelligence, of the relativity of Being, and of the practical sense of the tendency of Being, or will in action, which is as much for the conservation of the integrity of our spiritual Being, as the automatic activity of our nervous system is for our bodily preservation.

Self-actualization is through desire, and when desire faileth, the heart is dead, and the sense of the end becomes vague,

and fails to spur us to action. The evidence of reason is spontaneous self-evidence. We cannot deny facts of feeling, of intelligence of similarity and difference, or the reflective consciousness of the identity of cause and effect; neither can we deny that spontaneous self-determination is for self-conservation, and for joy of life, or that reflective, rational self-determination is under the principle of sufficient reason, *i.e.*, the *Best for Being as a part of a universal whole.* Hence ethic is the comprehension of this Ideal end, and is always regardful of the means to the end.

Reflective reason calls into play the mind's power over passing desires, and its sense of responsibility to act rightly, whatever may be the difficulties of passing circumstances.

Each faculty of man has its accompanying intuited Ideal. Feeling, or the sense of Being, postulates integrity, or truth, to Being; intelligence of the relativity of Beings one to another postulates sympathy, or love for other Beings; and will, or the sense of the instinctive tendency within us to act for the Good, or Best, for our own Being, postulates benevolence and beneficence towards all rational Beings, as such, under the rational principle of the substitution of similars.

Reflective introspection argues the existence of a sufficient, or intelligent cause-agent, *voluntarily* self-determined to a given end; and it also brings with it the consciousness that we stand in the relation of spiritual offspring to the Cause of all causes, which induces in us the sense of responsibility to carry out what we believe to be His purpose, or aim, in our creation. Truth, or fidelity to our Ideal conception of typical Being, is that which is enforced upon us as the rule of reason, and by this standard we judge both our own actions and those of our fellow-creatures; nay, even those of our Creator, for thus has He constituted us to be His children, not His slaves.

Our sense of moral obligation in others is due to our

requiring a sufficient reason for their self-determination in feeling, intelligence and will—these three combining in one comprehensive judgment of right, or wrong conduct, for from these attributes of Being do we reason concerning all things, the existence and nature of the Deity included, asking, What do they mean? What are we to conclude from this or that fact? Every judgment regarding self-determination is either unmoral, moral, or immoral. Mr. Balfour defines an ethical proposition as one which prescribes an action with reference to an end. The German word *Zweckmässigkeit* is another name for design, and what end, or *Zweck*, has reason, but the Good for self-conscious Being? One is unmoral when ignorant of the law.

But if your motive, aim, or end, be the Good for Being, as such, you are moral; if it be the bad, or injurious to Being, you are immoral.

Punishment is for the evil-doer's own sake as well as for the protection of the good, for there is no peace, or real joy, for the wicked.

As the spontaneous impulse of the nervous system is for the conservation of the physical organism, pain and pleasure standing at the helm of the life and health of the body, warning, or encouraging to a certain course of action; so reflective voluntary action is for the conservation of the integrity of spiritual, or real Being, through obedience to the sense of Right and Wrong, or of what is Divinely ordered, and thus rationally intuited by us, which finally determines for us what is the Best for Being.

Christ's definition of a right disposition was to love one's neighbour as oneself, and the Lord our God with all the heart and mind. In other words, rational self-regard, sympathetic social regard, and reverent Divine adoration.

The idea of well-Being, or happiness, is implied in that of perfection of Being. Why should the flinching of our nerves

point to the instinctive avoidance of suffering, if we are to sit down contentedly under it? If we liked being unjustly and cruelly treated, external or civil authority would be deprived of its functions as it now is; it is only such through the authority of the internal law of self-regard, or self-protection, and the further moral obligation of doing unto others as we would be done by. The internal authority of reason, or conscience, is Divinely supported by fear and remorse (the Eumenides of the Greeks) when we are conscious of having defied its injunctions. The very grounds, or motives of action, are self-love, social and Divine. Take away, stamp out these three feelings, and what impulse to action would remain? Should we even drink or sleep? The lower animals have the instinct of self-protection tempered by either affectionate or cowering submission to man's *melior natura*. As to Divine love, Christ said the last word on the subject when He laid down the axiom, "If ye love not the brother whom ye have seen, how can ye love the Father Whom ye have not seen?"—but only Ideally recognized. The positivists have been so far right, that inferences of reason can only be drawn from actual, or positive experiences; and even pessimists have acted in the spirit of the Jewish prophet, who in the name of the Lord said, "I will be enquired of for these things," namely, for all the evil and suffering in the world. Science has cut this Gordian knot in showing Evolution through struggle.

The conceptions of a man wanting in feeling are as vague as are his impressions, leaving no mark behind; those of a man deficient in intellect are confused and misunderstood; and those of a man whose practical power of self-determination is undeveloped, are undefined and hesitating because vacillating.

Without the bulwark of a strong will, a man is driven by passion to the obscuring of his understanding at one

moment, or bows irrationally to the will of others at another, through the want of resolute self-determination to control himself or others. Shakspeare speaks of such a man as "passion's slave," whether it be the passion of love, or the passion of fear.

Then again we have "the dry as dust," and the resolute, perhaps pigheaded, perseverer in his own narrowly-conceived purpose, deaf to pity, or consideration for himself or others, and indifferent to abstract argument. *Truth to Being means consistency with the fundamental attributes of typical Being.* The particular, or several, representations of these cannot be the contradiction of Being as a whole. The truth of any system of philosophy lies in its being carefully deduced from the synthesis of these principles of reason, from its being consistent with them.

The ground for thinking anything doubtful is founded, in the last resort, upon some apparent inconsistency with one or other of those principles upon which all science proceeds. Our own particular faculties for truth, for harmony, and for goodness, determine our Ideals, and colour our systems of philosophy.

The parrot-like echoing of the Ideals of others does not count as spiritual evolution, which is emotional, intellectual and volitional. Only through individual development are our present approaches to Ideal truth, harmony, and goodness achieved; and only through the continuation of such moral evolution can we hope to emerge into the perfect day of righteousness.

Thus do we climb step by step up the great altar-stair of Being, nearer and nearer to the Great White Throne, where sits our Father, and our Judge.

Our endeavours after progress show an instinctive tendency towards faith in evolution, the culmination of which is found in perfect love, both human and Divine.

Scientific beliefs result from the operation of material causes on our sensitive organization.

As the shock of contact with a hard body informs us of the relation in which it stands to our physical Being, so the chill of want of sympathy reveals an antagonistic personal relationship to us. Science is, in the last resort, self-evidence, for this is the measure of reason.

That Being should *become** what it is typically considered is the sufficient reason for everything that exists. Our inductions are from effects produced on our mind by necessarily postulated causation. Our deductions are from these principles of thought, subsumed under the principle of sufficient reason. The infant struggles to lift an object far too weighty for it to move, and in its ignorance of distance, tries to grasp the moon; but as reason, the measurer, dawns within, it does not, as do some stupid children of a larger growth, attempt the impossible, it even ceases to desire the impossible. We call the principles of sufficient, efficient, and final causation *à priori*, because they are already in play in the cerebro-nervous system, through which we conceive them; whereas reflective judgments are *à posteriori* conclusions from these experiences.

All our rational convictions rest on a basis of *existential essential experiences.* "The expression, *laws of phenomena*, involves the idea of a *subjective consciousness*, as well as an objective existence." Spontaneous induction from the effects produced on us to homogeneous causes is the empirical origin of our various notions. Deduction from known causes is to effects conceivably producible by them. Conception being a result of our reasoning faculty, we cannot be said to conceive the irrational, which means the inconceivable. But for our intellection of causality, objects would be mere groups of sensations to us, or

classes of mental affections, as Berkeley and Hume suggested. The fundamental beliefs of reason are the products of psychological laws, of the association of neural presentations with mental representations, which are subsequently reflected on under the principle of sufficient reason. If neural presentations are distorted by cerebral disease, the accompanying mental representation is consequently affected monstrously, or out of the natural order.

Being is the one thing positively cognized, and the relativity of it is equally recognizable; and the tendency of it to self-conservation and sympathy with kind, and action for the Best conceived, is undeniable.

To say that what the trinary principle of causality represents *is the modification of the attributes of Being*, and to say that Being is the only '*vera causa ratio sufficiens*' *of all that exists, is an identical proposition:* the word cause being a strictly metaphysical term. The external cosmos, with its extension in time and space, is but a condition of, or field (*Shauplatz*) for the manifestation of the attributes of Being, just as a clock is but an instrument for the manifestation of a particular exercise of man's ingenuity for carrying out the purpose of ascertaining the exact moment of the sun's evolution round the earth, so that he may profit by its light, and know when to expect it.

To state that the physiological organism of each man depends greatly upon inheritance and environment, evolution binding up these two into a progressive whole, which thus becomes more and more susceptible of fine discriminations, with an accompanying concourse of mental representations, is not to state that man has no spiritual essence apart from, and different from his mere passing animal form, which he shares with the lower creation, so as to be rendered capable of a certain degree of communication with him, both for service, and for pleasure. But seeing that

the lower animals have no *Ideal* or *reflective* consciousness to act up to, as a sufficient reason for all their actions or self-determinations, they are evidently capable of nothing further than their present consciousness, the sole application of which is to this particular planet. They do not act upon the principles of *Fais ce que dois arrive ce que pourra*, and *noblesse oblige*, nor do they rejoicingly state: *Tout est perdu hors l'honneur;* neither do they feel inspired by the abstract ideas of truth and harmony and goodness. They cannot foretell the appearance of comets hundreds of years beforehand, or the eclipses of sun and moon; and they can conceive of no Ideal Being, "whose service is perfect freedom," because it is the fulfilment of their real nature.

If it were not for the rationally-intuited order of causality, which indicates noumenal Being, its joys, and its purposes, as *le mot de l'énigme de l'univers*, even the external order of Nature would not be recognizable, or interpretable by us. Thought proper, or real thought, is the mental representation of the *really* existing, or of the inferentially possible in relation to real Being.

The inner life of man alone has the secret of real Being, and so of the logical consistency of the universe. What would a lower animal think of a glass factory? and what would a fool think of the Dialogues of Plato? "The unity of consciousness is necessary for an experience." Without it even bodily pain would not be registered or classified. Only a reflective self-conscious Being has a clear apprehension of the relations in which persons and things stand to him. Many individuals never actually develop this reflective self-consciousness, which, including the before, or past, of memory, looks to the beyond, or hereafter, through hope or expectation of reason. The mere idea "*I*," in reference to all other ideas, *whose collective unity it makes possible*, is the transcendental, or sense-transcending consciousness,

realized but by the few. It is this transcendental ego that requires God to steer its course by, as the mariner's compass is governed by the pole-star. To it alone does the word conscience, or moral sense, apply. Nothing can be mentally represented, or, properly speaking, thought of, except in relation to this sense-transcending ego. This world is all a passing show, so indeed are our bodies; but mental representation is of the modifications of our real or spiritual Being, in feeling, intelligence, and will. These are, moreover, reflectively compared with the abstract Ideals of *truth, loveliness, or harmony with Being, and goodness*, or integrity of purpose, which reason upholds as typically binding upon us. For thought is by syllogism, the conclusion having to harmonize with the major and minor premisses. Thus Egoity, Altruity, and Deity, or Deontology, are our ultimate, concordant, mental representations. The blind man shares these representations with us; he is "a man for a' that" he cannot see chairs, tables, mountains, or lakes; but where self-respect, and sympathy for others prevail, the data for reasoning being given, Divine love can also exist.

The human mind, when the physiological organism is in good working condition, is such that it necessarily believes in causality, although the uncultured individual often overlooks it, and believes in the impossible, or rationally inconceivable. Our belief in sufficient, efficient, and final causation is the necessary connate outcome of the play of the afferent, sensorial, and efferent nerves, to which feeling, intelligence, and will correspond; for all these there must exist an adequate cause, for a sensation, as well as for the accompanying emotion. The link of similarity of substance existing between our physical organism and the external object explains, in some degree, our perception of the physical world; but it could not appear as a cosmos to us, excepting for our metaphysical comprehension of it. As to

the relation between matter and spirit, death alone can solve that mystery, together with that of the Omnipresence of God.

We spontaneously and necessarily postulate our own instinctive and reflective motive in action as the universal motive for rational activity, the contradiction of the ego not being rationally conceivable.

Not to have for motive of action the Best for Being is to be illogical, although our sense of the Best may be mistaken or morally distorted; and when the distortion reaches a certain point, the person becomes the object of human antipathy, or alarm. Formerly the immediate judgment of God was expected to descend on him; nowaday we simply infer that his brain is diseased, and that his ideas are consequently so confused and distorted that he must be put under control of others as incapable of proper self-government.

The elements of mental representations are unquestionably feeling; intelligence of the identity of cause and effect; and will, or normal self-determination for the conservation of the integrity of Being: the synthesis of these, in introspective reflection, furnishing a sufficient reason for *faith* in Being and Truth; for *love* of Being, or the delightful sense of harmony; and *hope* of joy, which arises out of the typical tendency to benevolence in noumenal Being. Obviously, then, there is no *petitio principii* in reasoning or argument, which is based on the nature or attributes of Being. Hence the Stoics made truth to human nature the definition of virtue; and hence Jesus defined the summary of duty in the words, "Be ye perfect, as your Father in Heaven is perfect," as true to the rational Ideal of Being.

Ethic is a part of logic, both inductive and deductive, logic being ontological. In requiring self-evidence for the validity of any propositions, it follows, that *rational or logical inferences from such propositions, share the validity*

of the self-evident proposition. "It follows," says Balfour, in his *Defence of Philosophic Doubt*, "that philosophy must consist of two main departments, one of which deals with ultimate, or self-evident, propositions, the other with modes of inference." The incoherent is not conceivably the true, and inferences not contained in data do not answer to the Ideal of truth, any more than discord, or want of harmony, between notes constitutes music, or than uncongeniality between persons constitutes the Ideal of social intercourse; neither is malevolence the ethical Ideal, or science of the end, malevolence being *destructive* of life and Being, instead of being *preservative of their integrity.* Psychology does not necessarily include the reflective principle of sufficient reason, seeing that we speak of the comparative psychology of man, and the rest of the animal creation—psychology being, in fact, the science of mere consciousness. The satisfaction of the principle of sufficient reason, which is in fact the definition of morality, is the additional requirement of a reflective autonomic or Self-conscious Being.

Metaphysic is the product of reflective consciousness in the "*Ding an sich und für sich*"; not in the tapeworm, or in the carrion crow, nor even in the elephant, or the dog, not to mention the ape, the physical form of which may indeed be said to ape that of man, is the principle of sufficient reason found, which shows that the secret of creation does not lie in a skeleton, or even in a nervous system. Philosophy is the offspring of reflection on the Ideal of Being under the principle of sufficient reason. "There is no doubt," says Balfour, "that in constructing a philosophy, previous psychological inquiry may be required; but by the performance of psychological inquiry, we must not suppose that we absolve ourselves from philosophical, or speculative reasoning." Even the discovery of the

neuro-cerebral association of ideas, or the application of the doctrine of evolution to heredity, is but preparing the ground for reflective reasoning.

On Aristotelian principles, the man of letters is a man of action, because he shows the Ideal to the thoughtless. To think, is therefore to act in the highest sense. It is in the highest sense practical, although it requires "the solitude that is the cradle and the cross of genius," as Lamartine said, for the elaboration of the ideas of reason. Yet Cowley bestows a virtuous wife on his "happy solitary"; for unblessed by human, as by Divine love, there is no happiness or satisfaction of Being for a social or related Being.

"The soul is great in virtue of its sentiments." The word sentiment applies only to the reflective consciousness of man. Thus the first flush of animal passion must not be taken for love. Only what satisfies the heart, or reflectively speaking the *sense of relativity*, can give satisfaction to the intellect and the moral sense; and for true conjugal love, there must be, moreover, the sense of exclusive correlativity between two spiritual Beings.* Emotional knowledge is the highest knowledge; but the quality of the passions depends on the quality of the heart which conceives them. Sensual appetite and emotion must in no way be confounded.

The principles of thought that constitute the mind of man are not contradictory. Their joint reflective outcome is the moral sense, which is of the typical, or Ideal, end of self-determination: the categorical imperative of duty, on which Kant builds emphatically his faith in God, and which points to a more perfect future state of Being for man—love being the hostage, or actual realization of harmony in a world of discord, what wonder that it keeps us spellbound! But

* "Though he and I were one in kind,
Yet he was rich where I was poor;
And he supplied my wants the more,
As his unlikeness fitted mine."—TENNYSON.

to use Mrs. Browning's words, "The breath of God must ever be between true lovers." Conscience proceeds upon the fulfilment of the reflective conception of Ideal Being. The Ideals of the sensuous imagination have no part or place in conscience. The requirement of self-respect, of personal worth, is its primary characteristic. If man were not gifted with the sense of the Ideal or perfect, at what could he aim? Yet for the possible conception of the superlative, the positive and the comparative must first be known.

Humanity is not fairly represented by a man or woman, taken alone, the one sex being the required complement of the other, as the one human spirit must be of the other. "Let me not to the marriage of true minds admit impediments," says Shakspeare.

The goal of philosophy is synthesis: the synthesis of man, the universe, and God; this is the perfect work of reflective reason. The meaning of the absolute, as opposed to the relative, or correlated, is the utterly and ever complete self-sufficing unity of the Divine Being. "Why callest thou Me good?" said Jesus, "there is none good but One." Hence the Supreme Being is to the philosopher "the Good One." "Philosophy is individual reason, which has been purified of dross by the discipline of the sciences, by the conscientious heroism of religion, by the fair and noble intuitions of art." The philosophic Ideal of truth is that which challenges rational belief everywhere, at all times; and this we hold because the contradiction of the attributes of Being, and so of our essential intelligence, is the inconceivable.

Hence we predicate from the uniformity of the nature of noumenal Being the uniformity of truth. Faith in Being brings with it faith in the invisible to the eye of sense, but clear to the eye of reason, or sense of relativity, the Prototypal Absolute Being, *Fons et Origo* of the universe, in Whose reason man has been constituted to share. The

law of impersonation is as much a necessity of thought as the moral law—responsibility only existing between persons.

There may exist such a thing as intellectual hypnotism, as well as the worship of the flesh and the devil of selfishness and temporal success, or Mammon-worship, inducing us to work out only one vein, or attribute of our Being, to the neglect, or exclusion of the other attributes, which, both for the integrity and the beatitude of Being, must exist all together, and be synchronously developed. But the very ground of idiosyncrasy is one-sidedness; and this neither can be, nor was meant to be, extirpated, but only compensated by Divine decree through the conjugal tie, or joy-giving attraction of opposites for each other, the twain constituting one spirit representative of humanity in its entirety. The objects of abstract belief are the categories of thought; the object of faith, love, and hope is only found in noumenal Being. This is the object-matter of philosophy, as reflection is on real entities, treating of them as opposed to the mere objects of sense perception, which is of material phenomena, or of the relations existing between external things to our physical organism, to which the science of the present day particularly refers, limiting itself to the actual conditions of our present life.

In ancient civilization ontology and its accompanying logic were the sciences in vogue; now physics take the lead, which tends to materialistic faith. But even for the physical world a designer is required, and *à fortiori* for the conscience of man.

Primitive fetishism and devil-worship were the outcome of the emotion of fear, instead of love or adoration. Reflection is properly upon the *totality* of human impressions, and on the rational conclusions therefrom. Hence the moralizing effect of the union of man and woman. "Each by turn is light to each."

When each one sits in the isolation of his appointed task,

that being properly determined by each one's psychological organization, only a fraction of life is obvious to them, and consequently shared in by them. What wonder, then, at the delight that comes of true love, which makes all things new, by giving us, as it were, two pairs of eyes instead of one. I allude here neither to the merely domestic affections, nor to the extravagant futilities of the imagination connected with a person being statuesquely formed, or "ruddier than the cherry," nor to the *crapule* of mere animal sexuality; but to the spiritual affinity which brings with it that real gratitude to God, which can only be the fruit of true and abiding joy for the happiness of *a completed* life and doubled Being. Hence it is in the thrill of this deepest of the emotions that human nature catches for a moment a faint reflection, not only of Ideal Being in the abstract, but of the Ideal Being, Who is at once its Creator and its Prototype. "Only at the touch of a beloved hand," says Matthew Arnold, "do we know whence we come, and where we go." We then know that we come from the Good One, or Joy-Giver, and that He is ever with us. The absence of Ideal emotion brings a lowered tone, a perverted aim, a confused judgment in the actual life. "As the function of philosophy *is the unification of all belief into an ordered whole under the stress of reason*," so the function of true love is the production (through the union of the complementary pair) of an equilibriated play of the spiritual attributes of Being, to which no single finite Being could attain, and in which the perfection of Being, with its accompanying beatitude, consists. At present, child-bearing is often supposed to be the one *raison d'être* of marriage. Here we have the clue to the existence of concubinage, and of *homeless* homes, where *the heart cannot live*, and sex only is rampant. Complementary affinities are, of course, between contrasts, or oppositely developed natures, affinity being stronger than the mere *cohesion of analogues*. The cohesion

of analogues is not chemical, or essential affinity. Analogues fall off like drops of water from each other in the presence of a real affinity or counterpart. Blood-relations are more or less analogous, therefore they can more or less comprehend each other; hence blood is said to be thicker than water. But as the eye delights in the pure white ray in which all the nerves of sight are exercised, so nothing but the Divinely-designed conjugality of finite Being produces equilibrium of the trinal rhythm of feeling, intelligence, and will, which alone gives rest, peace, and joy to the spirit of man—the idiosyncratic development of a single attribute inducing the atrophy of another. "Equilibriation is attained through continuous differentiations and integrations." It is through "mingled Being" that "*the will to live*" reaches its height, and renders the idea of an eternity of joyous interaction exquisite instead of awful, as it might otherwise be, seeing that in the solitude of a crowd one is, as much as in a solitary spot, exposed to the feeling of loneliness—as Byruo says, "With none to bless us, none whom we can bless; this, *this* is solitude." It was, as we know, pronounced in Eden, "not good for man to be alone," even with the greater revelation of God's presence, which was supposed to exist in the beginning of things, as it is hoped it will again in the end. The end is always, as in a syllogism, like the beginning; for the beginning comprises the idea of the end. The origin of all general beliefs is personal experience. Even the beliefs of a philosopher are personal in the sense that the aspect of truth most emphatically taught by him will be strictly congruous with his own congenital tendency. "To comprehend the *systematizer* is to comprehend the system." Only union with a spiritual counterpart, or complement, can redeem us from the individual *one-sided leaning, in which justice does not consist.* Both the natural desire for happiness, and the reflective love of virtue combined, constitute

instinctive and rational motives for desiring the conjugal tie. It is *le besoin d'aimer par excellence.*

The moral sense is unyielding in its demands for the actualization, even here as far as may be, of the ultimate Divinely-implanted Ideal of perfection of life and Being. Ontological belief is intuitive, and is the ground of all knowledge. We do not require to be taught to say, "I am," "I have," "I feel," "I desire," or "I hope"; but without some degree of *reflective self-realization*, knowledge of personality is not really evolved. "The *abstract idea of mind*, such as all human minds really are, is constructed by processes of reflective thinking carried to their utmost limits."* Self-knowledge, although it comes as the result of a development, implies a *knowing Being—argument* being but a series of mental processes that succeed each other *according to the laws of the mind's procedure.* The mind functions spontaneously in belief, and reflectively in *inference from intuitive conviction* or beliefs of reason. *Self-knowledge is implicit* in instinct or spontaneous reason, and *explicit* in reflective reason. "If we try to tear out of the *phenomena of knowledge*, as opposed to mere instinct, the ontological postulate, which is of the very essence of knowledge, we do not lose the knowledge of our own real Being simply; but we lose all Being and all knowledge at once."† Man as a *knowing subject* is metaphysical in respect of the knowing function. "All real objects are given to him as *being real in the form of objects of his knowledge.*"‡ It is impossible to give the indubitable character for reality, which things have, any preference over that which is known to belong to mind, *i.e.*, the metaphysical element which in the subject is called belief, or inference of reason with reference to reality. The postulates of reason, that is of sufficient, efficient, and final

* LADD. † *Ibid.* ‡ *Ibid.*

causality, are *ontological*, as Beings are the only *veræ causæ*. With regard to remembered things, or occurrences, the clear and vivid knowledge of what was present originally in immediate consciousness, when reflectively considered, as respects the indubitable content of reality, is tantamount to the immediate consciousness which involves the existence of a conscious subject, who is the patient of true psychological phenomena, these furnishing the data for the rational conclusion of the reality of the existence of an enduring spiritual substance as the necessary support of these psychological phenomena. That which is typical in noumenal Being is imperishable; but that which is abnormal, or contradictory of the true self, must sooner or later pass away.

Looked at from the centre of things, nothing should be called supernatural. If all that happens in external Nature be the immediate issue and expression of supreme active reason immanent in all, the distinction between natural and supernatural in the end disappears; but not, therefore, the distinction between what is physical or sensuous, and what is spiritual. Final cause, or sufficient reason, presupposes the perfect ordering of Nature in accordance with the higher spiritual law. If the universe be in its ultimate principle Divine, or proceeds from a Supreme Being, it cannot contradict reason. Hence theology is natural to man as being the expression of man's belief in a Sufficient Cause, or Intelligent Being, to account for his own existence. Locke regarded theology as a branch of philosophy, "the same arguments being employed in it, as in politics, physics, and morals."

The immanence of rational order is the foundation of all revelation, whether it be called natural, or supernatural. The recognition of the Omnipresence of an Infinite Absolute, really felt and acted upon, is the only real security for man's upward progress, and his truest and highest welfare. For

man is necessarily, or fatally, determined in his life and activity by his conception of the final meaning and purpose of life; moreover, this must be consciously and vigorously adopted by him, so as not to be led astray by what is merely speculatively, imaginatively, or traditionally held by those about him. The realization of the Ideal of rational protection, as of responsible dependence, is what he requires for peace and virtue. The Ideal, *par excellence,* of any given time, or place, is the product of the then state of Being; the quality for which there is then and there the greatest need, becomes the Ideal of the hour. Courage is ever the virtue held most in esteem in primitive phases of society. Fortitude is a form of it specially advocated under the Roman emperors, when no man could count on an hour's safety from capricious tyranny.

When Christ appeared, humility, as opposed to autocracy and aristocracy, was the step necessary to true godliness; but this is a virtue which people are fonder of inculcating or impressing upon others than they are of practising it themselves; but the extreme of self-humiliation, which is occasionally preached, is irrational and degrading, rather than elevating to humanity. Even the Creator is represented as saying to His rational offspring: "I will be enquired of for this thing," "Come, let us reason together," etc.

The Greek's fatalism, and the Moslem's servile unquestioning submission, and the Oriental self-infliction of torture to obtain holiness, are all fertile in cruelty to others, just as we see a person's servility to one person outweighed by his haughtiness to another.

"The gods themselves admire the good man struggling with adversity," says Seneca.

The Ideal of the emotions is *love;* the Ideal of the intellect is *understanding*, and the Ideal of the moral, or practical sense, is *good-will* shown in action for the Best for Being, as such, which results in the understanding that good-

will is the only rationally conceivable motive of the Creator in our creation.

The *Werden* of Hegel is tantamount to the evolution of the fundamental attributes of rational Being, and corresponds with *Zweckmässigkeit*, or endeavour to advance towards the goal of creation, *i.e.*, universal happiness, or perfection of Being. *Glucksfähigkeit*, or the capacity for happiness, is seen in the actualization and satisfaction of our rational nature. Such is the rational explanation of *die Sehnsucht* or *Heimweh* of our spiritual nature, or of what has been called our "Divine despair," or "noble rage," at the suffering and evil prevailing within and around us in this, our preparatory school of Being. 'Rightness, or righteousness, is the point of our responsibility, and for this we must not allow ourselves to be hag-ridden by superstition, or be the slaves of animal appetites, or drawn away from the light of reason by the fen-fires of the imagination, which dance from spot to spot, betraying us into the quagmires of folly and sin. As the bull is endowed with strength, and the fox with cunning, so, says Aristotle, is man specially endowed with *reason*, or the power of thinking; and it is therefore for the use of this, his characteristic faculty, that he is accountable to his Creator.

Wherever there is reflective revival, there is ideational revival. Reflection is a voluntary re-representation of a whole experience, or of abstract experiences, which we choose to dwell upon separately for more complete analysis. Re-representation stands in inverse order to spontaneous mental representation. In this case, "L'état affectif n'est évoqué que par l'intermédiare des états intellectuels auxquels il est associé."

Our whole Being is taken into account in reflective self-consciousness; whereas sensation is only directly felt. An emotion may be the consequence of the automatic working

of the laws of mental association, or of the voluntary recall of an experience in obedience to the laws of apperception or introspective combination. Imaginative representation follows the play of the afferent, sensorial, and efferent nerves; whereas *Vorstellungen*, or mental conceptions, are of the very essence of our Being, as sufficient, efficient, and final cause.

Volition, or reflective will, takes Being as a whole, embodying the complete manifestation of our Being under any given event. Hence it probably is that such memories do not arise in the teeth of a contradictory state of present experience, but are summoned from the past by present sympathetic experiences. A person bowed down by the immediate bereavement of the beloved, cannot then even picture past joy, conception partaking of present emotion.

Intellectual reproduction is a necessary preliminary to effective revival. The real emotion caused by an Ideal object, and the Ideal emotion, are identical. Strange it is that the word *Ideal*, which stands for the climax, or superlative, of the actual, should be generally construed as the unreal, or contradictory of the real.

"Le plaisir et la peine suivent la tendence comme l'ombre suit le corps; le plaisir et la peine sont des signes de tendences satisfaites ou contrariées."* Reason rejoices in the sense of fitness.

Our belief in our real, indivisible, permanent essence is as purely Ideal as is our belief in God. In other words, as images result from sensations, so *personifications* result from the necessary unification of the attributes of Being.

Our religion arises out of our belief that we are related to the Absolute Being, through what is spiritual and enduring in our nature, as we are related to the lower animals through the lusts of the flesh, and power of imaginative representation. Hence arises the doctrine of a future state of Being. Our

* Ribot.

reason in this matter particularly takes its stand on the moral sense, which does not find its justification here, where wisdom seems to entail ill-treatment, and folly kindness; for the world loveth its own. "Psychological presentations have two aspects: that of content, and that of meaning." Our neural, or physiological, presentations refer to the objective content, or to something outside themselves quite as spontaneously, and as inevitably, as they imply a subjective reference *to meaning* interpretable only by noumenal Being. Subjective apperception is the correlative of objective perception, apprehension and comprehension of purpose. Subjective tendency in self-determination gives the purport of objective selection.

The reflective subject, or Ego, is involved in its observation, and memory of its own changing states of consciousness. Its relativity of Being enables it to recognize other Beings, and its *tendency to self-conservation* enables it to comprehend Divinely imposed purpose or obligation. Egoity, Altruity, and Deity, or Deontology, constitute the threefold influence at work in us.

These are the three presuppositions and postulates of thought. The unbalanced recognition of one of the three over the other two in feeling, thought, and action, is the chief source of error and moral disorder. And it may be said that life is good and happy in proportion to the due practical acknowledgment of all three. When the Ego is virtually effaced, scepticism is the general result; and when religious feeling makes egoity, altruity, and sympathy, or love, to be disregarded, cruel superstition becomes rampant. Locke speaks of man's threefold knowledge of existence; what I insist upon is man's intuitive knowledge of the three aspects of existence, or Being, together with their synthesis in reflection. The attempt to resolve these three into one is at once to take a step into the unintelligible by common sense. If

we cannot unhesitatingly say: "I am I, you are you, and there must exist an Absolute Being for our relative existences to be possible, or accounted for by reason," no possible meaning conceivable by reason exists for us. Man thinks the realities of existence in this threefold fashion. Locke also says: "The knowledge of God, or Eternal Mind, is self-evident as founded on a logical demonstration, or conclusion of reason, as evident as any conclusion in mathematics." To say that I feel involves the concept that I live, and that I feel pleasure or pain, and am affected joyfully or sadly. To think is to apprehend an external cause for my feeling: and to act upon this spontaneously for the preservation of life is to fulfil the law of my Being. Kant made the moral sense, or the categorical imperative of duty, the stronghold of religious faith, this being supported by the sentiments of remorse, and fear of judgment to come, which also suggests the idea of a future state with the expectation of punishment for evil doing, and reward for good hereafter. It has been asked: "How can an Infinite Being be inferred from facts regarding finite Being?" The idea of a Cause of causes forecloses all ulterior inquiry as to the cause of His existence. It is the idea of Self-consciousness that Personality represents. Hence an Infinite Being cannot be represented under any finite genus or species, but remains the unconditioned Absolute from Whom all relative Beings are necessarily derived.

It is from our emotional and logical needs that we pass to a postulation of a cause for whatever effects are produced upon us. Thus the relative seeks for an Absolute Being on Whom to depend; and, intellectually speaking, it is to meet man's sense of incompleteness in the finite that an Infinite, as an only All-Sufficient Cause, has been postulated. Again, seeing how little can be known, or accomplished, in a mortal life, liable to be cut short at any moment, man's Ideal of Being has naturally been that of a Perfect, *i.e.*, Absolute,

or Infinite, and Immortal Being, to Whom all things are possible, save only self-contradiction, which is the contemptible, for such a Being would be unintelligible, and therefore unintelligized by us. "In Him is no shadow of change," says the Jewish scriptures. Hence man's characteristic habit of prayer in all times and places, and his rude, votive offerings, such as skulls of his enemies, living creatures—sometimes human, sometimes of the lower animals.

Surely if our own agonizings or needs suggest sufficient, efficient, and final cause, or purpose, to be fulfilled in our Being, reason points to the All-Sufficient Cause for certain satisfaction. "The Eternal Mind is so far related to me," says Locke, "in the way one person may be related to the other person, so far as is necessary to the true end of my Being and the great concernment of my happiness."

The idea of the ultimate realization, either of reward or of punishment, is the concomitant of the sense of worthiness, and of the desire of approbation, and the sense of forfeiting approbation, which brings with it a certain sense of unworthiness, or self-mistrust. The moral sense has itself been said to be derived from the feeling of approbation, which arises within us when a man is true to his *human* nature, to its Ideality instead of its animality; and to the feeling of disapprobation, which ensues from seeing himself drag his higher nature in the dirt.

"The confident heart's still fervour is more than the mouth's culled sweetness"; and the belief that "severed selves" will be reunited, keeps joy alive in the bereaved heart, until death restores true lovers to each other "in the smile of God." This true love is the most powerful aid to hope and faith; whilst mere sensuality, being "of the earth earthy," does not partake of the nature of real Being, having its close even *before the death of the animal body*. Hence the talk about the fickleness of love in both sexes—each

accusing the other of it—in no way applies to true love, but only to the physiological side of man. The fickleness of sensual passion, from being condoned in a man, owing to his having had the exclusive organizing of social institutions, is taken for granted in him, whilst it is punished as immoral in a woman—inexpedient, or inconvenient with regard to offspring, is what is really meant. Hence real civilization is still in its cradle. Such survivals of a past of violence, when might meant right, cannot surprise us any more than do the superstitions remaining among the uncultured. We must console ourselves with thinking that *qui va piano va sano* is as true of moral evolution as of other things.

Aristotle called Well-Being the *summum bonum;* and certainly, according to our definition of happiness, which is the reverse of ill, distorted, or despairing Being, he can hardly be gravely contradicted. As by a good servant we mean one who does his work well, so, until we are absolutely loyal to the Master of Life, we cannot expect to enter into the rest prepared for us from the beginning. But, in anticipating rest from the perpetual warfare of this stage of Being, we must remember that as rest is only seen in physics, where two equal forces balance each other's action, so it is with the spiritual forces of man. Perpetual motion, through absence of external resistance, has not the life-giving joy of concerted reciprocal action, in which life never stales, but is for ever new and renewed. On the other hand, the intellect is stamped out through perpetual opposition, which results in the suppression of its exercise; and where the heart is empty of love, desire fails, and the will is broken. This I call the negative proof in favour of Aristotle's doctrine of the *summum bonum.* The nature and purpose of an individual life is *the exhibition of what a person's Ideal consists in at the stage of evolution to which he has actually arrived.* The ethical demand upon us is to *be our best* in feeling,

intelligence, and will; the reflective, voluntary self-determination towards the Best for Being, as such, for ourselves and for others, is goodness, because such is obviously the will of our Creator. As to scarifying our own backs, or putting others on the rack, and confusing their intellect with pain, virtue has nothing to say to it, but only autocracy and priestcraft.

Practical ethic is grounded on the philosophy, or *rationale* of Being. To demand self-contradiction of anyone, or the contradiction of the Ideal self of human nature, is not only wrong, but ridiculous, as being *illogical*—the *Self*-contradictory, being the material from which all our jokes are made. As reason is ontological, referring to real Being, so is morality ontological, not monstrous, nor an abstract existence, although an abstract Ideal. The special function of ethic is, however, to support the teleological point of view, and to help others to understand and actualize the *summum bonum*. The conception of right is, of course, coloured by the stage of emotional development, to which an individual, or a nation, has arrived—thus cruelty diminishes with intensified sympathies; and with the increase of benevolence, comes increase of beneficence.

Our thinking must be conducted on the first principle of reason, that of identity and contradiction. (*A* is *A*, no *A* is not *A*, and nothing can be at once *A* and not *A*), which, although only explicit in reflection, is implicit in perception, apprehension, and comprehension. Thought proper is always *Self*-consistent, or *Self*-identical; the *Self*-contradictory being the inconceivable or unthinkable—representation being according to presentation. Neither the artificial nor the deceitful person really thinks. The formal opponents of right-thinking, are stupid fanaticism, and dishonest scepticism, or sophistry. "We seem to touch and have communion with an invisible world, one of us in one way, or at one point,

and another at another,"* one through emotion; another through intellection; and another through practical reason, or the moral order of finality. "The man," Bradley also says, "whose nature is such that by one path alone his chief desire will reach consummation, will try to find that path, whatever the world may think of it"; "if he does not do so, he is contemptible."

After the lapse of one or two generations, the Ideals of men change in the proportion of their evolution—emotional, intellectual, and moral. Reflection acts like a prism on a ray of light, breaking up the white ray of Being as a conscious whole, into a *thrinoid* of attributes, *i.e.*, feeling, intelligence, and desire, or will—each one of these shading off into innumerable shades the one into the other, like the colours in the solar spectrum. Being maintains its dignity only as a whole; but we view it from these three different points, according to how we are ourselves immediately affected, whether emotionally, intellectually, or morally, just as the perception of an object comes to us only through its relation to a physical organ whether visual, oral, or tactual; and *that organ our own, such as it is, or may be.* "What appears is there, and must be dealt with; but materialism has no rational way of dealing with appearances."† The appearance of *plurality of qualities* in persons and things results from *their relations* to our own *several noumenal* attributes and physical qualities. A fact of experience is the result of a process. Relation is essential to our perception of similarity and difference; a separation by abstraction is no proof of real separateness. A thing is an object resulting from the application of the fundamental principles of thought, to the explanation of sensible impressions.

Mental representation of causality is relative to essential

* Bradley. † *Ibid.*

presentation, or effects produced on us. Emerson says, "Himself from God, man cannot free." This is also the testimony of David, the Hebrew psalmist.

The inferences of reflective reason are entirely from our introspective experiences in emotion, intellection of the relativity of cause and effect, as also from our exhibition of tendency in volition, or self-determination, which is always for the supposed Good for Being, or the conservation of the integrity of Being. But *feeling is both the primary and the final cause of the inferences of reason*, and of man's search after a sufficient reason for anything and everything. It is through reflective inference of reason that the unphenomenal, or *noumenal*, Self infers the existence of a noumenal creative Being to account for its own existence and consciousness. Professor James Seth says, "Science, not less than philosophy, is the thinking view of things. What the man of science seeks to comprehend is the meaning of facts and occurrences." As an adequate cause is required by us to account for sensation, so a sufficient cause is required for the elicitation of an emotion. Thus only the fact of personality, or real Being, in ourselves can produce the recognition of it in other similar Beings. The efficient cause of emotion is always the relativity of the object to the subject, or rather the particular relation in which one noumenal Being stands to another in feeling, intelligence, or will; whilst the final cause of emotion is the fulfilment, or satisfaction of Being, which is the only conceivable *raison d'être* of creation, and the only sufficient reason that can rationally be conceived to account for the existence of finite Beings, and for the submission of them to such dire vicissitudes by an Infinitely wise and good Creator. This, of course, refers only to self-conscious, or rational creatures. The lower animal not being self-conscious here, has no unsatisfied Ideal of a better life to be fulfilled hereafter.

As all human knowledge is relative to the individual's representations of the modifications of his Being in feeling, intelligence, and will, there is nothing disheartening in the fact that our belief in God is a rational inference from, or implication of, reflective thought. Just as it is only through our five senses that we can image a natural object of perception, so it is only through reflective introspection, or apperception, that we believe in the existence of our own spirit apart from its deciduous organism. The scientific assumption of causality necessitates alike the one and the other conclusion; but the source of the idea of causality is our own physical, as well as noumenal, Being. The instrument of creation is the creative imagination, as the created imagination is the instrument of its representation. New forms of the imagination will no doubt be revealed to us in another state of Being, but ontological representation is of one and the same object. Asceticism, both in its Oriental and Western forms, has always aimed at self-extinction, or self-suppression; whereas Being has a trinity of aspects which have all to be brought to bear and evolved continuously.

"To the preference and desire of private happiness by all Beings nothing more is requisite than that they should know what happiness is, or consists in." Whilst they are ignorant of this, their striving is vague and sub-conscious.

Self-actualization is what every intelligent Being really requires. This at once proves the immorality of slavery in the case alike of man and woman.

To speak of art for art's sake, or knowledge for knowledge's sake, or even of morality for morality's sake, is as sounding brass or tinkling cymbals, conveying no motive or melody; but, like disassociated notes, meaningless. Art, the product of feeling and imagination, is for joy of Being;

science is for the understanding of Being; and morality is for the essential fulfilment of Being.

Knowledge is self-regarding, sympathetic, and teleological, or deontological. Desires arising out of instincts essential in the nature, and to the conservation of Being, we denominate passions. "*La fin de l'être est en raison de son commencement.*" Hence the *culture doctrine* of Goethe. Real self-culture emphatically comprehends the sense of our relativity to our fellows and to the Supreme Being.

But although the feelings of faith, love, and hope spring spontaneously in the human breast, they must be consciously and steadily associated in action, until the reflective principle of sufficient reason is habitually brought to bear upon our every thought, and word, and deed. It must always be remembered that social welfare implies individual welfare. One of the Italian words for love is *voler bene.* Such is the love of the parent for the child, and such appears to us to be the relation in which the All-Father stands to His rational, or self-conscious, and consequently, God-conscious offspring. Friendship is a faint and partial approximation to the love of counterparts for each other, or true love, which is all-embracing, comprehending the whole nature of the united pair. Before the affinity of souls for each other, the ties of blood sink into insignificance in a Christian, or in any country that is not a survival of barbarism, such as Japan, India, and Turkey, and other Mahomedan countries. Maarten Maartens says: "There may be two social laws for high and humble, two civil laws for rich and poor; but there are no two laws of right and wrong with the Judge of all the earth." The laws of mind, or of mental representation, avenge the neglect of them by making the untruthful man incapable of faith, the unloving unbeloved, and the malignant incapable of hoping in the goodness of his Creator.

It is by making a man's higher feelings stronger, not by silencing them, that we really increase man's knowledge; for feeling is the motor of action: "'Tis life of which our nerves are scant." Reason exhibits the relations in which objects stand to the subject, the observation of realization of these being the efficient causes, or means to the end, of the conservation of the integrity of Being, which lapses, or falls back into latency, when the feelings stagnate; nay, more, arrested evolution brings degeneration. We only call those actions reasonable which are really effectual to the promotion of the true ends of life; for no vicious act, however much it may conduce to the attainment of some, or other, of the minor ends of life, is worthy of the term reasonable if it be contradictory of that end to which all this passing show is subsidiary, viz., to the evolution of the moral sense, and the knowledge of the science of the Best. Of course the name of reason may be taken in vain, as Madame Roland said of liberty, "Oh! Liberté, que de crimes ont été commis dans ton nom sacré!" Thus in France, *un mariage de raison* signifies a marriage *devoid of love*, whereas love is the only *sufficient reason for marriage*. The empirical investigation of given thought shows that it is causal relations which condition consciousness of thought; but they must be *veræ causæ*, not passing external conditions, physical, or conventional. "It is surely impossible to appear *with*, or *as* something, which one in no sense *has* or *is*."* Yet the art of 'make-believe' is carried to such perfection in society that this can scarcely be regarded as axiomatic.

Connections, or relations, are taught us by experience, observation and experiment. Through memory of sense-impressions we can mentally repeat them, and combine them differently; but we must always be dealing with our

* Bradley.

old acquired material. Hence there is logic to be observed in works of the imagination. Man is only an adapter, or readjuster—not a Creator, hence his limited comprehension of the Creator. Man's sense of his physical organization, or body, which is a part of extension, is the point through which he stands in relation to the physical, or extended whole. But excepting as sensitive, the rest of man's psychical nature remains aloof from the physical universe, of which a man, deficient in one or more of the senses, can have but a very imperfect idea: yet he may be a truly human Being capable of conceiving the essential attributes of man and God. But the imperfect is not the wholly unreal. "Every distinct partial aspect within a whole is possessed by that whole, but they cannot each alike be said to qualify the whole directly and simply."*

As I have stated in the Introduction, the Ideals of Reason are three, answering to the attributes of Being. Truth is the Ideal form of reality, loveliness is the Ideal form of harmony, and goodness is the Ideal form of self-determined action. Goodness comprises justice, or the sense of reciprocity and relativity to the end expected of us by our Creator. From our possession of certain faculties, we naturally assume that opportunities for their exercise will be given. "Wait thou the Lord's leisure," sang David. "Be strong, and He shall establish thy heart."

Given the natural appetite of hunger, it would seem unnatural, and what we call terrible, if no food should be discoverable or attainable. How much more terrible does it seem when the wants of the spirit are left unfulfilled, and their satisfaction seems unattainable! But as God can wait, because He is eternal, so also does man wait for true life beyond the grave. Correlated with the duty of self-

* BRADLEY.

conservation is the right of self-defence, even to the death. Were not this also admitted, it would be farcical to make a duty of the first, for it would simply be impossible. When men leave off being unjust, murderous, and treacherous, no one will want to subject another to death or imprisonment; for man is naturally sociable, taking great pleasure in the society of kindly people. But even war is not held to be necessarily malignant, but simply self-protective, or for the purpose of preventing malignant action. Integrity, by the term, means wholeness of being, involving the normal play of the association and equilibrium of the attributes of Being. Without the exercise of intelligence, emotion is wild-fire, not a steady, holy, spiritual flame; and without emotional life, intelligence has nothing but the sensuous to work upon, and the real causality of noumenal, or spiritual Being, is unapparent, and the will, instead of being the seat of the moral sense, becomes "a ruinous force." Unless emotion, intellect, and volition act together in the unity of Being, the moral sense is turned into the sense of expediency, or of conventionality, under which the eleventh commandment is said to be: "Never be found out." It is reflective sense-transcending reason that is the source of the spiritual postulate of responsibility to Deity, to become, or to be, what He constituted us to be: true, loving, good, or obedient to the order of reason, which is the moral law. The very idea of a benevolent Creator has its chief source here; and our own sense of obligation to be true to Divinely-ordained emotion, intellection, and deliberate volition for the Good for Being as such, is, as it were, a hostage for the goodness of God towards us.

Reflective self-consciousness, and our power of inference, or of drawing conclusions therefrom, regarding the universe, ourselves, and our Creator, is not to be classed with the slyness of the fox, or the cleverness of the monkey,

making use of reason, as a cat's paw, to draw the chestnuts out of the fire, and simulating the real order of reason.

Meditation on the Ideal of Being, is the true ladder of Jacob, up and down which, the eye of Faith sees the angels ascending and descending in constant communication with the Great White Throne. Surely the beloved and the good, who have gone before us, may appear to us in such a light, which may in some way explain the widespread prevalence of ancestor-worship.

Kant spoke of "probing more deeply the nature of reason." We must begin with the fundamental beliefs of common sense, with which, philosophy cannot be at variance. These are ascertainable only through reflective introspective observation, and analysis. Self-observation, faithful and patient, is of the essence of empirical psychology, as self-examination is of Christian progress.

Sensations must be carefully distinguished from the perceptions which they suggest. What we mean by perception, is the intuitive cognition of there being a sufficient, or adequate cause for every sensation—sensation being but a sign, or indication, of its presence in activity. If we receive a blow on the face, we may not perceive the hand of the person who inflicted it, but the emotion of anger that it arouses in us, refers to the personality from whom the injury or insult to us proceeds; for cognizing, as we do, that if we struck such a blow ourselves, it would be due to the passing hate of anger, or to steady want of benevolence towards a person, we *re*-cognize the demonstration of ill-feeling in such an attack from another. Hence, when causality was more imperfectly understood, every pain, ache, or trouble, was supposed to befal poor mortals, because of the anger of some deity; but we have gradually learnt to see that *physical* conditions must not be confounded with *psychical* facts, the former being greatly out of

our own control, whereas obedience to reason, or conscience, is voluntary, and from it we are learning more and more, to see the bearing of our sufferings on our spiritual evolution.

Perception is a psycho-physical process. Only the image of a physical thing, like the image on the retina, has to become present to the mind through the play of the nervous system, and from it we infer the idea, or draw the conclusion, that an intelligent purposive cause for a sensible impression exists outside the imaginative mind, corresponding with the image produced on us. Reflective *apperceptive consciousness* affirms the existence of a permanent identical subject of the changing states of sensitive, imaginative excitation, and of the accompanying passion or emotion. But in reflective self-consciousness, apperception is of the sense-transcending Ego, to whom, alone in the sensitive creation, belongs the moral sense, or practical conviction, that action must be for the Good, or Best, for rational self-conscious Being as such, seeing that in it is the crown, or culmination of creation: the lower animals, and even the physical world, having been in many ways submitted to man's domination.

But man himself is in part dependent upon woman, firstly, for the possibility of being born at all; and secondly, because she is the correlate or complement of his Being, conditioning his living rightly and happily. But through the prevalence of might over right, man originally supposed himself to be bound to include woman under his absolute dominion. But this savage phase of thought is gradually making way for a better and more spiritual one. The Hindu logic lays a special stress upon the knowledge of a relation between the subject and the object as the indispensable psychological source of inference. From the knowledge of the normal co-existence of two attributes,

we infer one from another. "Negation is always correlated with a positive affirmation." There is no such conception as the absolute existence of negation. Negation is simply a privative term. There is certainly evidence of a negative, as well as a positive kind. Thus pain, want, and involuntary dissatisfaction, testify to the existence within us of an Ideal standard of life and Being, which reason prompts us to realize. But had we no positive experience of good health, wealth, and joy of life, we should be at a loss to understand our sense of dissatisfaction, at the absence of these important conditions of a right estimate of life. Is not the question frequently asked: "Is life worth living?"

The activity of the internal sense, or mind, is *conditioned*, not caused, by the play of the sensory, cerebral, and motor nerves.. It is therefore liable, like the external senses, to physiological disturbance, just as when a piano is out of tune, it cannot render either the harmonies or melodies of the composer. Thus the diseased and disordered brain deflects our sensation and imagination, and makes our mental representations of things and persons distorted and discordant, not answering true to the external stimuli. The absent seems present, the present absent, and so forth; in the worn-out cerebral system of the very aged it not only fails to assimilate fresh sensations, but it lets fall also the logical sequence of ideas.

Intuition of reason includes internal and external perception, *i.e.*, perception of the real external objects underlying sensible phenomena, and also the apperception of the internal Ego, which is called self-consciousness—the true Ego that reflects not only on its sensations and physical states; but also on the phenomena of the mind in the abstract. There is, moreover, what the Hindus call the inference relation between the physical and the metaphysical Ego. Thus physical marriage is, or should properly be, an

outward and visible sign of the inward and spiritual grace of true, or spiritual love; hence it is assumed always to exist.

The recognition of similars is the ground of immediate knowledge, or intuitive reference, whilst the substitution of similars is the law of reflective speculative inference—what Shakspeare calls "the large discourse of reason." Those persons who confound Ideality with Unreality should bear in mind that not only is our belief in the Absolute, or Perfect Being, an Ideal, or reflective, but logically necessary construction, but so is also our belief in the existence of our own spirit, or mental personality, apart from the physical conditionings of our life in time and place.

Our reflective conceptions are the results of the classified and combined cerebral presentations with their accompanying mental representations, which being taken together, constitute the datum for argument or reasoning concerning the questions: "Whence do we come?" and "Whither do we go?" and "To whom are we rendered accountable by the categorical imperative of duty, or the internal sense of responsibility, for good-will and right action?"

The *à priori* of metaphysic and logic must not be confounded with the mixed idiosyncrasies and hereditary tendencies of a single individual, who may be morbid, or diseased. The particular judgment of each individual, if he be capable of argument at all, always refers to his own particular feelings and thoughts, or to some local social standard, that holds sway for the moment around him. Axioms are abstract postulates from our normal discrimination of identity and difference; and through our reflective conception of the identity of cause and effect, together with the self-evident affirmation of ground and consequent datum and inference, we unhesitatingly formulate them.

Of course a cause may not be exhaustively represented in an effect, any more than a substance is exhaustively

represented by one of its attributes; but the connection between an effect and its cause remains, as does that of the attribute with its substance, patent to all intelligences. All the attributes of Being are self-consistent, neither incompatible with, nor contradictory of the other. The laws of thought are synthetically endorsed in reflective consciousness, and applied in the abstract to the construction of general propositions of incontrovertible veracity, eliminating merely physiological or pathological conditions of belief. Only thus considered are they norms for all thinking.

When we use the word *make*, we mean giving to things a nature that fulfils a purpose. Now the making of man and woman is not only related to the physical purpose of procreation, but also to the mental purpose of spiritual perfectioning through the correction of individual, or morbid, mental idiosyncrasies by the closest of all unions with a spiritual affinity, or chosen psychical counterpart, which complements individual shortcomings, and thus prevents a one-sided view of life being presented to the moral judgment. But it must be remembered that "*it is through one point only that a parallel can be drawn to a given straight line*," so there can be no plurality of counterparts. Hence only true love is the ever-new love "in Zeit und Ewigkeit." Infidelity is physical—of the earth, earthy. *Jealousy is a part of our animality.* Causation in its primary, or sufficient sense, is what we attribute to the acts of a self-conscious, self-determining, noumenal, or intelligent Being. Material force is automatic, mechanical. We have nothing in our language which corresponds to the French expression, "se rendre raison." The Englishman says "I understand"; but if asked to define what that means, would be at a loss to do so; whereas to say "I must render myself a reason for a judgment, or self-determination," is to assert one's knowledge of right, or duty, as a rational Being.

Both causal and mechanical relations condition the occurrence of thought. The laws of contradiction and excluded middle, are based on the impossibility, which we feel, of simultaneously affirming two contradictory propositions, the normal play of the cerebro-nervous system standing like a lion in the way. Yet as we find that two positively-magnetized ends of two steel bars placed in opposition, and in close contact with each other, lose their virtue: so a mind, in which the arbitrary associations of habit have taken the place of the real mental association of the fundamental ideas of reason, ceases to require a real cause, sufficient, efficient, or final, for whatever happens. A foregone conclusion, or a blindly-endorsed dogma ousting the normal exercise of reason, may then be accepted as a demonstrated truth of reason: the accidental juxtaposition of two mental representations being mistaken for the essential causal relativity of ideas. Thus rational Beings are no longer supposed to act autonomously for the Good for, or for the conservation of, the integrity of Being, but only with the fantastic purpose of perennial self-sacrifice, either as a sop to the Cerberus of fetish fate, or to play Providence to others, as if the Supreme Being were incompetent. Self-suppression and self-mutilation are thus supposed to be more pleasing to God than fidelity to truth and honesty. I ask, can what is contradictory of the natural grounds of correct belief, and of the laws of the human understanding, be rationally supposed to be agreeable to our Creator? "If any man will do His will" (*i.e.*, obey God's laws) "he shall know of the doctrine," said Jesus. Ascetic fanaticism, as it is contrary to nature and reason, cannot be said to be His will or law.

The PERSON is the ultimate end and unit. *The social state should be the medium of the ethical life of the individual.* "The question of ethics," says Professor Seth, "is this: What

is the true, normal, *or typical form of human selfhood?* or what is man's chief end?" The *merely negative and highly indefinite* principle of self-denial has no *right to call itself an ethic of reason*, seeing that self-realization, or self-actualization, according to the Ideal standard of reflective reason and conscience, is the categorical imperative of duty. To be perfect does not mean to be irrational. Personality, with its sensibility, emotion, spontaneous intelligence of identity and difference, and reflective intuition of causality, sufficient, efficient, and final, is the *subject-object of our responsibility*, and of the penalties as well as the rewards of the moral law. The final compensating dual personality effected through the physical and spiritual marriage of "true souls" both facilitates our spiritual evolution, and is the one haven of rest, peace, and joy permitted here below to tempest-driven souls—this is the one actual hostage of our future blessedness. "True to the kindred points of Heaven and home" must the soul be that truly lives.

Neither in logic, or mathematics, do we get beyond reflective self-consciousness, or the knowledge deducible from reflective self-observation, from which alone springs the obedience mentioned in Hosea as preferred by the Creator to sacrifice.

Only through the rational conception of the Fatherhood of God have we experiential data for our judgments concerning His attitude towards His spiritual offspring. "If your son ask for bread, will ye give him a stone?" asked Jesus. *À fortiori*, how much less shall the Heavenly Father deny the spiritual satisfaction, which He has made us crave of Him so earnestly, to those that ask of Him, for man cannot live by bread alone.

The old-fashioned idea that to unite two persons in marriage is to ensure their being fond of each other, is contradicted by the incessant exhibition of the fact that

repulsion intensifies into hate under the influence of a continually irritating presence upon the principle of accumulation. Any theory which leaves out of account the existence, somehow and somewhere, of forethought and purpose in Nature, does not fail to land those who propound it in self-contradictions. If reason has no standard in real, or positively known existing Being, what ideas of comparative and sense-transcendent Being could we have? How could we ever have arrived at the last link in ratiocination, by which we conceive faith, love, and hope in an Absolute, or Perfect Being; for, according to Plato, and, indeed, according to Christ, a high and perfect human love leads to the realization of Divine love?

When mental representations, or thoughts, are clearly seen to represent the modifications of our own Being in feeling, intelligence, and will, either through the influence of external circumstances, or through our own exercise of reflective reason, together with the fresh conclusions we draw from our own fresh experiences, then we shall understand *what* we think, and *how* we think, and *why* we think so and so, instead of forming our judgments haphazard; and so *reflective consciousness* will be seen *to be as authentically God-given as animal instinct.*

"The *sense of duty unfolds with the unfolding of the reason. In making us accountable Beings, it brings us into the moral Kingdom of God.*" The little child has it in the simple form of feeling bound to do what it is bidden to do by those to whom it looks for protection and guidance, not to mention reward and punishment—the great stimuli also employed with the lower animals.

The adolescent exhibits it in obedience to general rules of conduct admitted in his country and class of society to be right, or proper. Should he be of a reflective disposition, he manifests his conscientiousness by applying to books, or

to accepted literary authorities, for counsel where his own judgment fails to decide what is best in thought, word, or deed. Beyond this, perhaps only the few (*quei pochi*) ever advance at any period of their earthly career. Only the person in whom some emotion, or some scientific tendency, is so strong as to amount to genius, ventures to pioneer alone, through blame and contradiction, into the untrodden wildernesses of thought. As the Knights of King Arthur went on the quest of the Holy Grail, so do such fine spirits dare, as Shelley dared, at all costs to press through the jungles and morasses of speculation, so as to *throw wide the gates of the Ideal to their kind.* Without this yearning after the Ideals of truth, harmony or beauty, and goodness, of the few—some in the quiet seclusion of the study, others "in the lost battle, borne down by the flying," how could progress take place? Again, great physical disfigurement and bodily suffering have driven poets, like Byron, Leopardi, and Heine, into clinging more firmly and desperately to the Ideal.

Heine's cynicism is redeemed by touches of exquisite pathos; the author of *Don Juan* was nevertheless a true poet; Leopardi wrote two magnificent poems, one on true love, entitled "Il pensiero dominante," and another called "Il risorgimento."

Man is, indeed, essentially subject to the law of evolution, which may be formulated with the addition that no one can stand still on one spot; either he develops, or else he retrogrades through the want of exercise of his spiritual, as well as of his physical faculties. In the Christian parable of the Seven Talents, we know it is said of the man who had not employed his one talent, "Even that which he hath shall be taken away from him."

Even the courtly Goethe says, "He alone knows the Heavenly Powers who has eaten his bread in tears"; for nothing *real* is found by those who never go on the quest of

the Ideal, and make no effort to attain to it. It is the eternal effort of man to compass that which his instinctive tendency in action teaches him to be the designed end, or purpose, of his creation, to which all progress, or evolution, is to be attributed.

Idealism is the science of the relativity of human perception and conception to the idealizing thinking subject. Without our mental representations of the modifications of our own Being, the thing itself would remain unknowable by us. Poetic Idealism, or the superlative concept of the Best, and so of the "ought to be" in conduct, relates primarily, and ultimately, to perfection of real Being. To this the ideals of the imagination are subsidiary, or secondary. Unhappiness implies the sense of want, or severance. It has thus been truly said that "le besoin d'aimer est la nostalgie du bonheur"; for love given and received is the most delightful state of mind we can possibly realize. Self-reverence, sympathy for kind, and grateful adoration of our Creator, all find their satisfaction here, and these are the *joy-givers*, without which there is no true realization of God through grateful affection, moral approbation, and reverent rejoicing worship. Gratitude and obedience are the truest praise, and the only form of it one can rationally regard as acceptable to the Self-existent, Self-Sufficient, Perfect One, Who having no rival in the Absoluteness of His Being, can alone stand without being reassured by others concerning His Almightiness, His wisdom, and His goodness.

Although all creatures are relative to the Absolute, Creative One, yet no one can hold the place of the beloved *alter ego*, or complemental half of oneself: for as Theodore Parker, the American divine, said, "Heavenly love cannot take the place of human love, any more than human love can be substituted for Divine love." To renounce the Ideal desire of happiness, and to seek peace

in its stead, is folly, for perfect peace is only the result of perfect happiness. Neither fatalistic, nor Christian resignation is synonymous with the peace of real happiness. "Dove il desio finisce," says Dante—there is the third Heaven of perfected existence, of perfect love, representing both faith and hope. Hope and fear are both called the torturers by Shelley; and without perfect love, they certainly are so. Metaphysic is the systematization of the principles of Being and Knowing. It is the science of sciences. In it only are found the scientific bases of morality. They have to be reasoned out from the reflective synthesis of feeling, intelligence, and will. But as most people fly from reflection, they express grave doubts of the existence of such a science. The desire for Well-Being, or for the spiritual satisfaction of our Being, which is what is meant by happiness, presents itself to our normal experience so as to hold its place in the logical understanding.

Kant bases the moral law on the need of reason to keep free from *self-contradiction*, which in spite of its affording us the enjoyment of the *sense of the ridiculous*, is as painful to our nervous system as to our reflective reason. The egoistic and the altruistic impulses, together with their combination in action for the Best for Being as such, are integrated in human nature by the moral sense, or sense of the fulfilment of the Creator's law in both cases, and do not really contradict each other, or the duty of Divine adoration. On the contrary, self-love, social, and Divine, are the three forms of love that have to be actualized before we can have a conception of Ideal blessedness. Although, of course, Divine love is first in dignity, it does not come first in the order of natural consciousness, but is evolved from the intellectual sense of egoity, and the affectionate sense of sympathy with kind, and from the practical intuition of deontology, or of duty to our Creator.

Plato held that a soul healthily constituted, and happily acting out its proper destination (which depends on temperament and the proportion of its component parts), is virtuous, whether its harmony be the result of native aptitude, or of strenuous training and reflection. But however favourably conditioned by birth and circumstances a man may be, only his own conscious efforts can make him a really conscientious, and, therefore, a really good and happy man. Hence the statement that a man must work out his own salvation is a strictly rational one; also that no man can save another's soul. To confound this self-consciousness with selfishness is simply the absurd. Where would then be the wisdom of the injunction on the temple of Delphi: "Know thyself"? and what would become of the Stoic and Christian doctrine of self-examination? How can we be of use to others if we are ourselves ignorant and prejudiced? The aristocrat despises the *canaille* for its want of self-respect, although he and his class are the cause of it; and even the democrat admires the courageous self-assertion of the aristocrat. Witness Emerson's eulogy of it in one of his latest essays: Above all be a true man, or woman, for that is where our duty lies. Even our Creator has not made of us His slaves. "Give me thy heart, my son," we find written in the Book of Ecclesiastes.

Is it as a beggar through self-neglect that we are likely to be loved, or sought after, or that we can profit others? Only in *self-love, social, and Divine,* lie the *springs of rational action and of poetic and religious aspiration;* so in reflection on the fundamental principles of reason, or the normal laws of thought, or mental representation, we find *a sufficient reason* for *faith in their fruition and fulfilment.*

Whilst the life of the lower animals simply answers to the sensory perception of images relating only to their own life, the life of the human, self-conscious, or apperceptive

person being spiritual, can enter into the counsels and designs of the Father of spirits, as deep unto deep, one spirit answering to another in sympathetic comprehension of the scheme of evolution, and ultimate redemption from ignorance and sin. It is from our own yearning for strength and guidance, from our sense of dependence on our Creator for all we are and all we have, that we arrive at the conception of an Absolute, All-powerful, All-wise, and All-Benevolent Being, the continual Protector, Preserver, and Benefactor of all rational Beings. The supreme reality of this intuition is developed by our constant search to understand His Providence, *i.e.*, to justify it to *our reason*. "I drew them with cords of a man, with bands of love" (Hosea xi. 4). It is through the fact that self-impersonation and Ideal realization are of the very nature of intelligent Being, that we have a ground for judgment regarding right or wrong in self-determination and in action. According to the logical postulate, that what is true of a thing is true of its like, we feel bound to do unto others as we would be done by. Our sense of duty consists essentially in action in accordance with the subjectively-realized Ideal nature of Being: *Vir bonus* is a man of good-will. Self-reverence, social regard, and the sense of duty to God, are the fruits of reflective reason.

All knowledge is, in the last resort, the sense of the relation of the non-ego, or objective world, to the combined faculties of human comprehension, which comprises emotion, intellection, connate tendency, and reflective volition, from which all inference, or logical conclusion, is derived.

Our sense-transcending conceptions are results of our emotional, intellectual, and moral nature, combined in the Self taken as a whole of Being. Only thus can we say: "I logically conclude." As it is in the union of the attributes of Being that individuality, as personality, lies,

so it is in the equilibrium of these attributes that abstract morality lies, of which Egoity, or self-respect, Altruity, or sympathy for others, and Deontology, or the sense of the claim of our Creator to our adoration and obedience to His will, are the components; and as we are all children of the same Heavenly Father, love, human and Divine, becomes the fulfilment of the moral law, and the practical exhibition, or expression of morality.

To the moralist belongs the enforcement of the necessity of goodness, or benevolence, as the only rightness, or righteousness; for without it the fulfilment of the Divine purpose, or end, in the creation of rational Being, which is the perfection of Being, or beatitude, is, as was seen by the Greeks of old, unattainable. This does not prevent that to the end of our evolution lies the path of sorrow, and that path alone leads to the land where sorrow is unknown.

Still it is of the utmost importance that man should "taste and see" through the bliss which God has prepared for him, even here, in the satisfaction of the human heart, that He is indeed a loving Father, and not merely a just Judge. Any person who has consciously made life a loathing to another is answerable to God for the frustration of His purpose in the creation of that person, as well as for the voluntary abuse of his own nature. Little as we may often like it, mixed experiences are absolutely necessary for the evolution of faith, love, and hope—the Divine trichord of Being, without which no place could be Heaven. Without love the man of science becomes a "dry as dust"; without morality, the artist drifts into degrading sensuality which leads to the virtual extinction of his spiritual nature; and without faith in the goodness of God, the moralist becomes a cruel pedagogue, or a torturing inquisitor, wanting in the large discourse of reason, and the clear discernment

of the science of the "End," which is the time-honoured name for ethic.

Rational self-determination, or pure reflective volition, hinges on the abstract principle of sufficient reason, which must be clearly comprehended and endorsed before it can be acted upon. It is man's faculty of abstract ideation or generalization of the principles of thought derived from the attributes of Being, that distinguishes his human nature from merely animal nature. When Jesus said, "Be ye perfect as your Father in Heaven is perfect," it was not of the perfection of the body that He spoke, but of that of the will. For of what use are power and intelligence, without the beneficent activity which is the expression of them; and without the transcendental, or sense-transcending religious sense, which knits us to the All-Father and to a Heavenly home, to which all our hymns of praise and jubilation point? For certainly, merely to fall piecemeal into the grave, weighed down with sorrow and physical pain, are not rational prompters of religious devotional aspiration.

The Word of God is the word of reason. Language is but the physical expression of thought and reasoning. He Who implanted in us love, intelligence of causality, and good-will, or benevolence, also gave us the power of reflection on these, and the instinct to reason therefrom. And studiously has the human mind to be conned, comparing actual and past experiences, individuals, and races, for indications of what is to be done, and what is to be left undone. Without the spiritual hope of immortality, the vanity of passing things would not be revealed to us, any more than the true nature of God.

Once deprive man of the Ideal of the ultimately to be fulfilled Good, and Best for Being, he would sink down to a lower level, and come to be satisfied, like the beasts of the field, with mere eating and drinking and struggling for

the largest share of worldly prizes. Thus, instead of being only a "little lower than the angels," he would become only a little higher than the anthropoid ape. But higher Ideals demand for their perfect fulfilment a better world than this; therefore we believe ourselves immortal.

As the law of life is that of evolution, the child, like the savage, is wanting in the development of the faculties that constitute them responsible human Beings; still, in spite of their shortcomings in reason, children have the germ of reflective, as well as of spontaneous, reason in them —witness their amenability to the rules of rightness, or goodness. The law of the Good for Being, and our sense of our responsibility to fulfil it, is that which underlies all civil law, and gives it validity; for the motive, and the end of action, are one; were we indifferent to suffering, malevolence might reign unchallenged.

Reflection, or speculative reason, inquires into what is the truly Best for Being, so that its standard becomes higher and higher with the evolution of the race or races. In reflection, the mere animal tendency to self-preservation takes the form of obligation to preserve the essential integrity of Being, under the principle of sufficient reason in feeling, in thought, and in volition, or action. The obedience of the child to its parents becomes later on the sense of duty to keep the moral law, or order of God.

This sense of obligation in its threefold aspect is summed up in the words: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God," *i.e.*, in everything be mindful of the rational nature with which God has endowed you. It is in the faculty of reflection that man is seen to be gifted with free-will, or reflective freedom of choice between the right and the wrong, *i.e.*, the rational, and the irrational course of action in all personal, social self-determination.

Only reflective reason represents the whole of Being, out of which rights and duties arise. As we protect our face, arms, and body from harm, so must we protect our feelings, intellect, and will from deterioration, *i.e.*, aberration from the abstract Ideal of morality.

An act, or exercise of individual reason, is always presupposed in whatever is done, even to the resolution of surrendering one's moral responsibility (if such a thing could be done) into the hands of a priest, or father-confessor.

It is through our own power of self-determination or will, that our Creator has enabled us to co-operate willingly with His will in the pursuit of our own welfare, and that of our kind. Moreover, we have even been left free to do evil, and work iniquity, so that we may learn from the consequences of such actions how destructive they are to our own real happiness and that of others.

The basis of morality is the fact that the morality of each person hinges on his own voluntary self-determination according to reason, which should be enlightened by the study of the universal experiences of the race; for this is pedagogic education given to the young in addition to the education of daily experience. It is through getting knowledge *that we get understanding*. The comparison of past and present, of far and near, of the actual with the Ideal, enables us to winnow our own particular experiences, and thus separate the pure gold of reason from the dross of animal and morbid pathology—the wheat from the chaff of life. The obverse of the moral sense or the shuddering sense of imputability of evil, or wrong-doing, is the sense of responsibility to act according to reason, the neglect of which brings a sense of self-degradation, remorse. As we ourselves desire the Good or Best for our own Being, so instinctive sympathy and reason teach us that our similars, or neighbours, also feel the same

need; in furthering this, then, our duty of obedience to our Creator lies; for this is to carry out His will, or purpose, in the creation of all rational Beings. The aim of all our desires being happiness, or beatitude, indicates this to be the Divine intention regarding us. If anyone can conscientiously declare that they desire Ill-Being for themselves, or those they love, let them spread this counsel of perfection, and teach a new doctrine of the "End" to an astonished world. If this were indeed truth to human nature, why do we instinctively desire a penalty to be inflicted on the person who maliciously hurts us, or one we love? Why do we also have a fearful looking for judgment to come from our fellow creatures, when we have ourselves injured them in word or deed? To be unjust is to disregard the relation in which we stand to our fellow-creatures, and in so doing we ignore the Divine order of things, and are false to our sense of duty to God. Now responsibility, or duty, is only conceivable towards a person, for it is necessarily the result of a reflective judgment, which hinges upon self-conscious Being, and refers not to arms or legs, sticks or stones, but to introspective self-consciousness, and the recognition of similarity of some kind.

It is in reflective reason that the abiding distinction between man and the lower animals consists. That morality is the law of human life, is unmistakably evident from the fact that each element of our nature is meant to contribute to the enjoyment of life, and that the desire of our desires is for a perfect life, one that shall satisfy our logical sense both subjectively and objectively. There may be some who will regard this as a shocking idea, like the beadle in *Oliver Twist*, crying, "What! more gruel, Oliver, more water-gruel!" As an altruist Oliver would only have desired gruel for others. I can only say that this must ultimately lead to our saying with the man

in Holy Writ: "I knew thee to be a hard man, reaping where thou hast not sown," or in other words, requiring thank-offerings for the gift of a hard and joyless life.

Rational action is action relative to, or corresponding with, an acknowledged standard of Being, and Epictetus compares reason to a carpenter's rule, repeatedly saying: "Apply the rule, the measurer."

This standard is the Ideal of Being, from which all other Ideals are reflectively arrived at. Sensation, and emotion, and desire, and volition, are functions of Being that can be differentiated, and separately considered. All our knowledge is rationalized, or is relative to Being, for that which is out of relation to our own Being, we can in no wise assimilate, or understand, any more than our stomach can digest stones, as the ostrich is said to do.

Hence, the superlative conception of Absolute, Supreme, Infinite Being, seems more comprehensible to us, than is the want of spirituality of Being in the lower animals.

"Science is man's rational view of God's action," says Hinton, for it is based on the principles of causality, which are the constituent elements of our understanding, and which are, accordingly, recognizable by us in the order of the external cosmos. Despair of good brings spiritual death, which ensues from the inertia of desire and aspiration. Without faith in Being, in its attributes of power, wisdom, and goodness, there is no love, no life, no hope. The shifting so-called love of the senses, leads to despair of joy; and who wants life hereafter, without joy? Surely the Buddhistic doctrine of annihilation would then be welcome.

Our comprehension is directly of our own actual, or positive, Being, and mediately through the recognition of similars, of the experiences of others. But when the attributes of Being are not actualized in us, but remain latent, or merely potential in us, we can neither realize

faith, nor love, nor hope—the substitution of similars in this case, meaning weakness, ignorance, and malignity, or cruelty, such as we find in the religion of the ancient Mexicans; and many other nations have had such conceptions of their gods, or god.

Our mental representations being of life, without *vital presentations* we cannot comprehend life. For in order to comprehend anything, we must have it in us—we must have lived it. There is a living death, worse than that of the body, *viz.*, *that of the spirit*, when it is unnourished by love and knowledge, and the benevolent will. When these are wanting, as Swedenborg says: "l'ange en l'homme meurt lentement." "Beware of a man who has been unkindly treated as a child," said Bulwer Lytton. If, however, he has had one brother of the soul, or sister spirit, he is saved from scepticism, or the doubt of human and Divine goodness. Morality is not only the science of the end, but it is also the categorical imperative of duty, to keep the law of benevolence. Hence, Jesus comprised the whole of duty in self-love, social, and Divine, when He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," —and "Thou shalt love thy neighbour as thyself."

Hence our own purpose, or final cause, in self-determination, has been made to be the pursuit of the perfect life, in which true joy consists; such also must have obviously been the purpose of the Author of our Being and the Giver of our conscience. Judging from our own parental feelings, what purpose more Divine can have prompted the creation of a universe than the production of universal beatitude?

There is nothing hard or arbitrary in requiring a creature to act for the best for itself and others, in accordance with its nature. The yoke of morality is not the yoke of a cruel taskmaster laid upon us, but rather an inspired purpose

fitting us for the ways of pleasantness and the path of peace.

The desire we have to realize the constituent elements and essence of our Being shows what makes for our peace; certainly it does not lie in the extinction of our nature. All that our rational nature requires of us is truth to *normal* human feeling, truth to intellect, which naturally seeks understanding, and truth to practical reason, or the tendency within us to act in accordance with feeling, intelligence, and the will for the Good for Being, as such, which therefore includes that of our neighbour as well as our own, and this for God's sake as well as our own sake.

The beatitude intuited, and desired by us as our Divinely-ordained destiny, can only be conceived or realized by us here below, by bearing patiently the mild yoke of reason until that which is perfect shall come. As the happiness of a child is not attained by disobedience to the discipline required of it by kind parents, so also it is with us children of a larger growth. Shakspeare and the Stoics were at one upon the point that truth to the Ideals of human nature, and primarily to our own nature, is *what reason represents to be goodness;* for the *virtue of a thing lies in the exhibition of its essence.* The perfume which has lost its essence is good for nothing. When virtue quits a man, nothing but a lower animal or a devil remains. *Perfection of Being, with its concomitant happiness,* is the reflective science of the "End," and affords the *raison d'être,* or sufficient reason, for the creation of finite, rational Beings, and for the existence of all things subsidiary to their existence and their spiritual evolution.

To arrive at a valid conclusion, or inference, of reflective reason, the balance must be preserved between the three ultimate factors of thought. Introspective reflection is the complement and corrector of spontaneous mental representation. "Whilst no one of the three can wholly be

explained away, any one of them may be so exaggerated as to paralyze the moral influence of the others, and thus distort the true conception of human life." Who would propose the accomplishment of various athletic feats to a man who had one side or even one limb paralyzed? How, then, can we expect a logical conclusion to be drawn from the imperfect data furnished by one idiosyncratically determined personality? We may indeed limp about with one leg, or do work with our hands when our legs are paralyzed; but the soul, or spirit, is not divisible like a material substance, although it may be considered under different phases, or aspects. The intellectual requirement of the representation of the three principles of causality, which are present in Being under the notion of Personality and moral purpose—although it may compel us to the conception of a Supreme Being, cannot be supposed to afford us an exhaustive conception of a nature supra-generic. But knowledge, although not exhaustive, may be, and to be knowledge at all, *must* be real as far as it goes. Hence, to raise an altar to an Unknown God is a contradiction; for, although the Absolute source of all related existence, recognizable by us through the reason with which we are gifted, and which permeates the whole creation, cannot be fully represented by us through the logical principle of substitution of similars, yet knowledge through the recognition of similars, although imperfect, is real, and absolutely trustworthy as far as it goes: that is to say, it is not to be contradicted without self-contradiction, which is the unpardonable in logic, the *reductio ad absurdum.*

All external things or persons are knowable by us through the relations in which they stand to us (*i.e.*, by their points of similarity to us). Beyond these our real knowledge cannot pass. The external cramming of knowledge only results in parroting. Thus, when we say a man is the creature of circumstances, we mean that he is developed

through, or according to, the different relations, and kinds of relations in which he has stood to others in the course of his life from his babyhood, individual and social progress depending on the evolution through exercise of the understanding, through which interpretation of external nature and circumstances takes place.

"Without the supremacy of the Divine principle of moral order, which subsumes the physical order on which the universe of change is presumed to depend, and on which we repose in faith as the basis for thought and action, both morality and natural science must be paralysed." And it must never be lost sight of that moral order is compounded of the essential attributes of Being, feeling, intelligence, and will, or normal tendency in action for the Good for Being. If either of these are distorted or deflected, however slightly, from the simplicity, or truth of nature or justice, the compound motive of action must fail in integrity; that is to say, it could in no wise be laid down as exhibiting a canon of action for human Beings as such, and must fail to produce the sense of satisfaction and delight in Being, which is the creative purpose.

Hume says: "A mental world, or universe, of ideas, requires a Cause as much as does a material world, or universe of objects." The existence of God is presupposed tacitly in all self-consciousness. For this one to us one positively-known spiritual Being, a Sufficient, or Intelligent, Creator is rationally required, as also a Final Cause or purpose relating to what Locke calls "the great concernment of my happiness."

When we use the word Absolute Being, it is in opposition to all the related finite Beings and existences, to which we know no limit. Related and dependent Beings argue an Absolute and Independent Source. The word God means the Infinite Being, Whose existence forecloses all ulterior

inquiry as to the cause of His existence. As the numeral *one* expresses an ultimate conception, behind which we cannot go, so the human mind itself, conditioning although not causing our conceptions, we can no more pass its limits of comprehension than we can get a nearer view of ourselves by going behind the mirror that reflects us. Reason has its starting-point as well as its acknowledged limitations in our own Being. Man's sense of incompleteness arises out of his intuition of Ideal Being for which he postulates a really existing Prototype, on Whom he can absolutely depend as All-Sufficient Cause, and Whose will furnishes him with a sufficient reason for obedience to the moral law. This is the essential analysis of the word God, which is a necessary conception of our reflective reason, and therefore as natural to man, as is his belief in an external world, as it is given us by the senses. We believe in facts and axioms, we have full faith, or trust in the goodness of a person.

"Man's science depends at every step upon inferences. These inferences are permeated through and through with metaphysical hypotheses, and they lead toward the hope of a knowledge that must ever walk largely by faith. They concern real Beings, in which changes, wholly out of power to put themselves in evidence as mere phenomena, are assumed to be taking place."

A happy, harmonious, righteous, or God-serving universe of self-conscious Beings is the supreme, rationally-conceived Ideal of the goal of evolution. If anyone thinks he can improve upon this, let him suggest an amendment of it to the sincere and intelligent. As for the insincere, they have no standard or test of truth.

A government that offered nothing but mental support to its people, without care for their physical welfare, would not be considered good; therefore contempt for external

* *Philosophy of Mind.* Professor LADD, Yale.

goods cannot be true to nature. On the other hand, we do not judge of the external world of human life, such as it is presented to our observation, entirely from the external point of view, but according to our rational interpretation of its meaning or evolutionary function. Thus we do not doubt the goodness of God because some days are dark and dreary. The storm and the earthquake, both physical and spiritual, being factors in evolution, they are not rationally regarded as the contradiction of the law of action for the Best for Being. Even the child will accept a present disagreeable thing with the hope of some future good attaching to it.

It is because of the harmony of human reason with the Divine reason, that we claim to be made in the image of our Maker. Thus it is through sympathy that we are His beloved children, rather than mere servants, or slaves, having reluctantly to obey His will.

As we can only understand those who have something in common with us, or, in other words, are similar to us to a certain extent, so the degree in which we are able to understand God's laws is the measure of the similarity existing between ourselves and the Prototypal Being.

Hence we feel more at home in the study of Divine nature than in the study of the lower animals, for the individuality of self-conscious reflection is wanting in them.

But in treating the question of similarity, it must always be borne in mind that the similarity *on which mutual understanding is based*, refers *specifically to noumenal, or spiritual Being*, not to the physical organism, in which we resemble the lower animals. Anthropomorphism belonged to polytheism, but has nothing to do with monotheism, the rational worship of the Father of spirits, who must "be worshipped in spirit and in truth." The coming of God's kingdom relates to spiritual evolution. The greater

the similarity existing between the organism of man and that of the anthropoid ape, the more obvious it is that mere resemblance in external form does not establish identity of essential nature between man and brute. Seeing the *rôle* that the lower animals take in the drama of creation, we cannot wonder that points of meeting should exist between man and beast, for them to be able in any way to communicate with each other; such resemblance being the condition of the lower animals being subdued, or tamed by man, thus subserving many uses for him.

Religion and morality are reflective representations of our relation to the only Sufficient Cause of causes, and of the relation in which our will stands to our Maker's will, providing us with a sufficient reason for action.

Religion points to the Lawgiver, whilst morality treats of the law.

Perfection of Being, with its concomitant happiness, is the law, or goal of evolution. Love and desire must needs fail in the person who repudiates this belief in the moral law and Lawgiver.

Government is only possible because men have some degree of understanding in common as to what the goal of action must be, and their common interest in attaining it. The secret of law-abidingness is that an identical consciousness envelopes the whole nation like an invisible net, and brings the force of the whole against any offender against the order of what is *then and there held to be* the Best for Being; the slave is deprived of this rational point of view.

The different relations in which man stands to his fellow-creatures and to the universe have all a moral influence; and basic among these is our relation to this terrestrial globe. Only through our own bodies being related to everything comprised in the primary elements of physical nature are we sensible of the earth's existence; but so

secondary is this existence to the needs of our spirit, that we often become quite insensible to our sensations when given over to the higher life of emotion and intellection and moral purpose, or religious sentiment. Hence there have been martyrs to science as well as to love, human and Divine.

In ancient times Aristotle is said to have fallen a victim to his curiosity about the cause of the tidal wave; and Archimedes, intent upon solving a mathematical problem, let himself be killed, unheeding, by a Syracusian soldier. Lord Bacon incurred a fatal illness from cold in the pursuit of scientific research; and Pasteur became paralyzed through his sustained investigation of the life of bees.

Herbert Spencer says that morality is due to the empirical modifications of the inherited physical organism. Darwin maintained that it is owing to the evolution of the social instinct, whilst other philosophers have attributed its growth to the struggle with the conditions of external existence, which man, and especially primitive man, had to undergo. But seeing that morality relates emphatically to the intuitive internal motive of action, rather than to any objective activity in particular, none of these theories of morality that have no reference to the Absolute Being, Who has so constituted us as to pursue the Good, and, later, the Best, for real Being, on the ground that such is His will, are satisfactory to the conscience of man.

Certainly but for the religious sentiment, with its hope of a more blessed existence beyond the grave, which we expect from God's goodness, not from our own deserts, man would appear as essentially only forming a higher part of the animal creation, just as the dog is above the wasp or the earwig. Moreover, man would, of all animals, be the most to be pitied, because his life is a perpetual conflict and torment on account of his speculative reason and his moral sense being liable to outrage at every moment.

For man does not live by bread alone, but by satisfaction of the spirit, through faith, love, and hope; and the death of the spirit, consequent on the deprivation of these, is worse than that of the body. Nothing short of the belief that all makes for good to those who are true to their rational nature of self-love, social, and Divine, and that all things work together for the Best for Being, or the happiness of the whole rational creation under a kindly Providence, can give a rational Being strength to suffer patiently, and fight bravely and hopefully in the battle of life, in which we seem to be finally worsted by death. This belief can only be attained through faith in an altogether righteous, and powerful Being, Who, according to the law of attraction of similars, loveth all His rational creatures, and Who has revealed Himself to them in the fleshy tablets of the heart; and Who has, moreover, given them reflective introspection, by which they can enter into His counsels, and work together with Him for their own salvation from ignorance and evil. It has been said that the world loveth its own just as the dog may be attached to, and serve a *bad master;* but only spiritual love, wisdom, and justice can attract the truly rational Being. Although persons without principle may like to herd together like gregarious animals, the law of attraction of similars holds true universally.

Now the law, under which the rational Being, *par excellence*, lives, as opposed to that of the lower animals, is above all things the law of progress; and what does progress really mean, if not moral and religious, or spiritual evolution? This is what is signified by the bruising of the serpent's head of appetite, or lust, with its cunning, cruelty, and destructiveness, so that man may stand like Saint Michæl, or Saint George, triumphant over the dragon, the prostrate beast of the primeval slime, knowing good and evil, like unto God, and

approaching ever nearer to the Ideal, or Supreme Being, through growing more and more like unto Him. This is what true progress means, as opposed to the mere advance in physical comfort, in which so-called civilization consists, supplemented accidentally by the social *convenances*, or fashions, of each particular time or place.

The fated guardian-angel of man is his spiritual correlate, or conjugal counterpart. In sex is exhibited elementary animal counterpartism, as in personal idiosyncratic complementariness we have its spiritual culmination. True love is of the very essence of the moral law: all other relations, except that of the human spirit to the Father of spirits, are secondary to the conjugal relation; and it most certainly is the condition of the "Earthly Paradise," being realized here by man, as equally no doubt, it will remain the crown of the joy of the Heavenly Paradise, as Swedenborg teaches. Mere sexual instinct relates simply to propagation of kind; but as man is not merely an animal, *human marriage supposes spiritual selection.*

Where people, brought up under certain conditions of civilization, pursue an orderly, mapped out, or organized routine of life arranged for them by others, without being moved by the Spirit to love, or justice, or religion, they resemble colonies of constructive insects such as the ant or the bee, or certain animals like the beaver, etc., without having any more real claim to be called moral than these have. What Matthew Arnold calls "a power that makes for righteousness," is one, the essence of whose Being is benevolence or love.

Even a colony of insects can only exist by virtue of its truth to its instincts, *i.e.*, truth to its real nature. But when a Being like man goes in for nothing but mechanism, or such servile imitation as a monkey or a parrot exhibits, he does not live up to his real, instinctive, rational nature,

nor to the design of "the Divinity Who shapes our end," which is true happiness through true love, human and Divine, to which understanding is the main contributor. According to Plato, virtue can be exhibited even in the satisfaction of the appetites, when moral restraint produces moderation. When the attributes of personality are exercised in due proportion to the relative value of each judgment or act, each one of them may become a condition of virtue. Plato speaks of "courage regulated by a just conception of the *proper objects of fear* as the acme of *impulse*, or high-mettled vitality," whilst *reflective reason* controls both self-restraint and courage in accordance with the *principle of sufficient reason*, which requires the satisfaction of the three associated principles of causality, *i.e.*, feeling, intelligence, and will.

Self-knowledge, generalized in reflective reasoning, includes the act of comparing the positively known with the relatively and superlatively, or Ideally intuited, together with the opposite degrees of negation of attributes, exhibited in the science of comparative anatomy, which includes the study of the lower animals. Thus, self-knowledge is not only a necessary constituent of morality, but is really the pivot upon which our responsibility hinges. But before this stage of evolution is attained, the simple religious sentiment is what unites men in social communities.

A social reformer ought to be well-informed, or his thoughts are not good for much; and the majority is then wise in holding to its own customs.

"Mine eyes prevent the night-watches, that I might meditate in Thy word," said the sweet Psalmist of Israel. Ignorance must always be put to confusion. Without study of the laws of Nature and of human nature, there can be no knowledge of them, or true conception of the Master of life, nor of how action, in accordance with reason, must

be conducted. Hence, an uncultured human Being may be religious, but cannot be called moral.

The notion of evil is summed up in the idea of action contrary to the synthesis of our rational nature. But voluntary respect for, and action in harmony with the laws of our *human* nature logically argues respect for our Creator.

It is only when our activity relates simply to our animal nature, and regardless of our spiritual nature, and its relativity to our Maker, that it altogether loses the character of morality.

The suppression of the truly natural, and, therefore, rational impulses of our heart, and the repression of our intelligence, altogether enfeebles our activity for good; and then mammon worship is substituted for morality—the social practice of each place and time giving the law to man. Well may Confucius say, "It matters not how soon a man die if he have once looked upon the Ideal and loved it."

Unnatural, anti-social, and therefore evil, passions require self-correction, and failing that, the person will fall under the law of the land, which, however it may vary in different times, still has no rational object but maintaining the Good for Being. But so various have been the conceptions as to what constitutes the Best that in old times, he who ventured to think out things for himself was burnt like Giordano Bruno, poisoned like Socrates, banished like Anaxagoras, put on the rack like Galileo, and stoned or imprisoned like the Jewish prophets. As we know, the Jewish priests regarded Christ as a blasphemer, and the superstitious Romans persecuted Him as a destroyer of the public peace. Even now, if an original thinker has not the self-respect and power to stand alone, he may be driven to madness through what Mrs. Browning calls "the treacherous forsaking of mankind," or through voluntary isolation, such as that

into which Rousseau retired. But the world's opinion (*le respect humain*), or its neglect, is a poor guide in the path of duty, tending rather to the broad and flowery way "that leadeth to destruction," than to the straight and narrow path that leads to the life eternal.

Did our duty, as is generally supposed, refer merely to our fellow-creatures who may rob, or murder, or otherwise ill-treat us, instead of to the Perfect and Absolute Being, our Creator, to Whom we are related not only as the created to its Creator, but also as His spiritual offspring, being participators in His reason, the sense of responsibility would indeed be inexplicable and too heavy to be borne; responsibility ceasing where reciprocity of justice ceases.

But what matters who is against us as long as He, Who created us rational Beings, is with us; and whilst we believe that we are in the hands of Him Whose reason knows no eclipse, and Who is always strong to save, and ready to forgive the repentant sinner.

Though all men may differ from us, and angrily oppose us when we bring forward some new idea, we need only pray more earnestly for "the confidence that reason gives," and that "reason may be justified of her children."

To this the perfect man adds: "Father, forgive them, for they know not what they do."

There are few indeed who illustrate the counsel of Solomon: "Get knowledge, and therewith, *above all, understanding*, for it is more precious than rubies." Most people, on the contrary, consider it as a danger to society that the poor should get knowledge or understanding. Perhaps the children of this world show themselves in this respect wiser than the children of light, not hesitating between God and Mammon, and not attempting a compromise, but making straight for their mark, which is the subservience of others to them.

Morality is bound up with the reflective postulate that "reasonable purpose is at the root of the whole," that being "the only true interpretation of all that is, and all that is to happen." The primary postulates of sufficient, efficient, and final causation are comprehended in the unity of Being, as it is introspectively contemplated in reflection; "the reasonable purpose" discernible in the creation meaning that the living spirit, found or apperceived, incarnate in man, is the primary object in the universe and its final goal, because of its obvious relation to the Absolute Intelligence, that is intuitively intelligized by us.

Anaxagoras was the first among the Greeks who recognized *active reason* as the supreme cosmic principle. This is what is expressed in the *homo mensura* of Protagoras. All external things have no other purpose, or meaning, but the carrying out the evolution of the finite spirit, and stimulating its activity; the physical universe being but a means to that end, or a condition of spiritual activity. Spiritual Being alone is the *Ding an sich und für sich*, and it is, therefore, that man is called the "son," or spiritual offspring of the Father of spirits, because of the spiritual relation in which he stands to Him, in, as Kepler said, "thinking His thoughts," *i.e.*, understanding the order of the physical and spiritual universe.

The rational Theology of Cicero was based on a theological idea of the world. Our inferences from the principle of causality have for us the certainty of the threefold principle of sufficient reason itself; and the most purely rational inference that it is the privilege of man to draw from it is, that as from life only does life proceed, so only from an Intelligent and Benevolent Source can our intellect and good-will proceed.

"Who hath believed our report?" has ever been the cry of exalted souls, and maybe it will continue to be so for

ages yet to come; for this planet is but a nursery, or, at the utmost, a school for souls, each individual having to fight by himself, and for himself, the good fight of faith, love, and hope against ignorance, malice, and lowering disease, accident, and death.

Inherent in the essence of each existing thing is an endeavour to persist in its existence. The very plant climbs towards the sun; for the first law of Being is self-conservation, without which there could be no question of duty to others or to God, for we should all disappear out of the world before having risen above a state of savagery. Although we have to rise out of nature, or the natural man up to God, the natural man at least makes a hard struggle against the extinction of the individual, without whom the race could not exist. Right reason, therefore, endorses the doctrine of self-love, social, and Divine, and the common maxim, "Love thy neighbour as thyself"; for certain it is that if we love our neighbour as ourself, and adore God above all, the future of the race need not be despaired of, either with regard to its virtue or its happiness.

Plato said, "a soul may be saved by a sense of proportion," and no doubt the great requirement of the woman of to-day is to be redeemed from her old-world slavery by the cultivation of her logical faculty, of which mathematic is but a function, important as it is.

Only when this is effected, can what Browning called "the music of man and maid" (quoted elsewhere) be realized; and only from the true conjugal tie, *or spiritual bond between man and woman*, will the true harmony of home, country, and nations proceed.

Bayard Taylor, the American poet, wrote a sort of epic on this subject. "Toi par qui Dieu m'a completé," says Victor Hugo. It is neither good nor fitting to the dignity of the Being, made in the spiritual image of the Father

to be a sort of Procrustes to himself, cutting himself down, or stretching himself out to any fanciful dimension, or degree of vitality, that may chance to be the fashion of the time to set it up as an Ideal; one might as well become a clown or an acrobat, always turning somersaults. The last fashion of the present day, is for men to pretend to give up, once and for all, the idea of happiness; each one is to become a sick-nurse to someone else. This is surely no recognition of the goodness of God. To say we do not desire well-Being is simply farcical. If we have no objection to be diseased, or to be physically and spiritually mutilated ourselves, why do we turn to a doctor, and why should the law prevent our mutilating others for any purpose of our own? Why have men, from of old, called God Father, if such be the picture, we make to ourselves, of the order of the universe? What human father would contrive such a home for his children? Ideal or perfect human nature is our only standard of reasoning. Truth, Love, and Goodness—*le Vrai, le Beau, et le Bien.* This is the standard of reason.

If you hold your own, you have the power of giving others their due; but if you renounce it in over-humility, or recklessly squander it in unconsidered charity, you can be of little use to anyone; and you, moreover, run the risk of becoming a helpless burthen on others as time goes on. Mr. Meredith cleverly describes the derision heaped upon the feather-stripped ostrich, by the wearers of the feathers taken from it, which is an illustration of my meaning. The fool is without self-reverence; the selfish are without sympathy, or social regard; whilst those wanting in adoration of their Creator, are false to one of the fundamental principles of the understanding, and have no hope in Him, who made the covenant of reason between Him and His spiritual offspring.

Among the Jews, it was, as we know, considered a crime

for a man to sell his birthright, nor do we now respect a man who does so. But I not only protest against the laudation of uncalled-for sacrifice, but I also come forward to protest against it being termed 'mean' to seek joy, or well-Being. Even the anticipation of Heaven is nowaday made a reproach to Christianity. Self-neglect is, perhaps, more fatal to intelligence than neglect of others. Hence a fool is said to be more dangerous than a knave. To what end is a man given his powers and faculties, if not to *use* them first for himself, and then to utilize them for the advantage of others? Thus only can we co-operate with the Divine Idea, or creative plan, and out of the joy that comes of so doing, the sweet fountain of gratitude to the Joy-Giver springs. What the moral sense, or sense of duty in man, rationally concerns itself with is the creative will, or design, in the constitution of finite Beings, so that reflective reason, instead of being simply egoistic, as it is so often accused of being, is strictly *relative* to its *fons et origo.* As the construction of our towns, with their public libraries, law-courts, churches, etc., is all for the use of rational Beings, for their comfort and delectation, and above all for their moral education, so, judging from analogy, we rationally regard the stars of the firmament, as abodes prepared for the evolution and enjoyment of immortal rational spirits. What we see here now is only a part of a general scheme; and death lets down the curtain at the end of this life, which is but an *act* of the *Divina Commedia* of man's destiny. Of course, it is emphatically as a social Being that man stands in the current of the Divine intention. As Nature abhors a vacuum, so does the soul of man abhor isolation.

"Come, and I will make you fishers of men," said Jesus to the toilers on the sea of Galilee.

Only when loving, and beloved, does man truly live.

Only a kindly man becomes truly intelligent, trustful as he is truthful, and brave as he is affectionate and benevolent.

Hope is love's cradle, despair is its grave. Love and hope are the hostages of joy to come.

Perhaps what ascetic altruists unconsciously mean when they say they don't want joy for themselves, is that love being alone the joy-giver, they want only the joy of benevolence.

It is certain that only on the basis of love, human and Divine, social progress can proceed and be remoulded for good. The moralist is the true protestant.

Cicero represented justice as true regard for social relations, not as arithmetical equivalence. The last idea would lead us to the standpoint of Shylock, or to the Judaic idea of "an eye for an eye, and a tooth for a tooth." But the days of the inquisitor, the oligarch, and the serf, are passing away, having done their work of breaking the ground, so that good seed may be sown therein—the good seed, namely, of worthy, because self-respecting, affectionate, benevolent, and God-serving individuals.

Slavery, autocracy, and the Romish Papacy at least drew men together into combined action, whereas the solitary must have died out a prey to the brute animals and brute forces of the earth, had he remained isolated.

By the juxtaposition of natures, in which mental inertia comes into contact with superfluous vitality, by the law of the attraction of opposites, spiritual equilibrium and evolution are facilitated, and no fortune can be called evil that has developed in man the rational sense of the *solidarité humaine*. Even the pessimist, whilst despairing of God, recommends his followers to cling close together, and be helpful one to another.

Professor Drummond, in his *Ascent of Man*, counts even tyrants and brutal fathers as useful in having exercised the important function of immediate punishment for dis-

obedience; and Carlyle's view of things was much the same. The present business of the moralist is to improve society from what it has hitherto been—a reign of terror, *not* to improve human nature off the earth, as it has been constituted by the Creator.

As a man would naturally avoid a lion or tiger in his path, so would he also naturally endeavour to prevent another person running the same risk of destruction.

But if, as Buddha is said to have done, a man lets a tiger eat him, because it has its whelps to feed, he would equally let the tiger eat any other man, from the same irrational standpoint.

Charity, or consideration for others, does not mean, or warrant the disregard of our own rights, or rational requirements as a human Being; each one requires a home for himself as a starting-point for the widening circle of benevolence.

As we are all the children of God, so no man must harbour the malignity of private revenge, but rather refer his case to the cooler judgment of disinterested persons; for so is justice best fulfilled. To despoil oneself of the rights of a human Being is as unjust as it is to be wanting in sympathetic consideration for others. The suppression of any spiritual faculty is as fatal to spiritual evolution as keeping a limb swathed in tight bandages is to its physical development, or growth. "It is the statement of our best thoughts and convictions that makes most for Theism, and induces new courage and *will* force; whereas the constant suppression of natural emotions, and the intuitions of reason, as well as the reflective conclusions therefrom, means the paralysis of feeling, intelligence, and will, and thus no moral action ensues, and scepticism and scoffing consequently gain ground as a logical result."*

* EMERSON.

The world is not illogical in professing agnosticism; for reality, or truth to human nature, is unknown to it. It cares not for realities, nor for "the eternities and immensities" of Carlyle, but oddly enough it stringently requires make-believes of goodness under civility.

The Buddhistic tendency to suppress oneself, or one's own individuality or personality, with its needs and rights, may be in accordance with pantheism, but it certainly is not in accordance with the monotheism that recognizes the affinity between man and his Maker, and consequently regards man as God's vicegerent here below, accountable for his stewardship to his Lord, the Master of Life, for the use of his talents and the exercise of his reason.

Placing ourselves, through reflective reason, voluntarily under the shadow of the Almighty's wings, we feel assured in saying: "Not my will, but Thine be done," that we are thus ensuring, instead of forfeiting, our true welfare. Here is no ontological suppression, but the rational actualization of the finite creature's best and highest self. The heroic championship of our own rights heralds the championship of the rights of others, duties being correlative with rights. This is what reason requires of us. Quietism and fatalism are not inculcated in the words of the Jewish scripture: "I will be enquired of thee for these things," saith the Lord; "I will have obedience and not sacrifice." We are not required to improve upon the Creator's design, but to carry it out. The habitual suppression of emotion and rational volition is fatal to true morality, which is not mechanical, but of the spirit, full of life and joy, as well as armed by hope for great emergencies.

"Give me thy heart, my son," says the still small voice of conscience. Yet how many are there who associate the idea of morality either with humdrum and boredom, or with submission to arbitrary power, or to the pressure of external

circumstances—the suppression of *Heaven-implanted desire* being their whole Ideal of virtue.

It is from the desire to escape from the inquisitors of the spirit, not to break loose from the order of reason, that the odes and invocations to liberty have gone up like incense to Heaven wherever the weight of custom, tyranny, or conventionality have pressed too heavily on the spirits of the magnanimous.

"Le principe d'identité est l'expression de la substance et de ses modes", is an admirable definition of the logical principle of identity. Man requires freedom to be able to follow the dictates of reflective reason, to be able to be true to his natural characteristics. The service of God has been rightly termed "a service of perfect freedom," it being in fact self-fulfilment through the exercise of man's natural faculties. The tyrant is one who desires to trample the nature of others under foot for his own purposes. "La loi de réciprocité garantit la vie sociale." This is also the law of true marriage. The ridiculous doctrine of the supremacy of man over woman has hitherto prevented this essential fact being recognized. Equality is the essence of the sense of mutuality of duty, and so of the sense of joint dependence on the Creator's will. If we ignore our responsibility to carry out our Maker's design by respecting the constitution of humanity, what common standard of action should we have? From what ground of reason should we take our flight to higher and still higher altitudes in the scale of virtue, and in the elevation of character?

> "Wir singen von Lenz und Liebe von sel'ger goldner zeit,
> Von Freiheit, Männer Würde, von Treue und Heiligkeit,
> Wir singen von allen Süssen was Menschenbrust durchbebt,
> Wir singen von allen Höhen was Menschenherz erhebt."

Such is Uhland's description of the mission of the poet, or idealist. Without the Ideal of pure being, what other Ideals

could exist? Of what do Ideals treat, or consist, but of the perfection of the attributes of noumenal, or spiritual Being? All the merely imaginative Ideals of art must be subsidiary to these fundamental principles of reason.

We ought to understand that whatever may be the physical or mental gifts that a young person may have inherited from his, or her, forefathers, they are but a given platform from which to ascend to greater moral heights than can be commanded by a less gifted personality; the power belonging to physical position, is thus gained for morality. Through an inherited fine physiological organism, a man is, as it were, helped forward towards the realization of social Ideals, which a member of the struggling, starving, ignorant, and therefore helpless, multitude, only reaches in very exceptional cases of great genius, always be it remembered in the lines of, or in accordance with, the Ideal to which a man's individual soul most turns—desire being the most potent lever by which we can move the world. A man is bound to address himself to that for which, having the most taste, he is best adapted. This shows the importance of respect for individuality.

Aristotle says that magnanimity and liberality are more fitting to the rich and powerful man than parsimony and timidity. The eyes of others are turned anxiously upon the man favoured by fortune, looking to him for aid and support. Their appeals may be regarded as "the great King's messengers" to those whom it has pleased Him to honour. It is only in the degree of man's sensitiveness to the requirements within himself of vital action and enjoyment, that he seeks to supply the same needs in others, for only thus does personality become a vibrating point of transmission of some special quality of life; and such a man is thus, in respect of his fellow-creatures, a positive distributor, rather than a passive recipient of force,

just as in a thunderclap, one cloud transmits its electricity to another when it is itself overcharged with it. Only such a man sees when the growth of perfect nature has been hindered in some particular respect through a man's misapprehension of the truths of life, and he allows free play to his own intuitive conviction that his own gain in sensitiveness and clearer knowledge, must become a universal gain; and "thus he daily attempts that which may spread abroad through human life, the thing by which he has triumphantly realized his own life and Being."

Emerson seems to think that America owes her greatness to the rough pioneering beginnings of a society that had passed through no previous paralysing stages of autocracy, or aristocracy. "For," he says, "men here (in America) have been too near to the wolf and the snake for them to be able to think of lording it over each other in a dismal swamp"; so that at last, respect for worthy individuals, for the individual human person as such, and above all for women, arose and became disseminated throughout America *en premier lieu;* but the old Adam still showed himself rampant in the continuation in America of the slavery system, which still prevailed in our West Indian colonies. Only where individuals are honoured in proportion to their real moral worth and works, not merely according to their name and estate, can rational social communities be said to exist.

Reverence for man as man, with all his human qualities, is akin to reverence for Divine attributes. "If ye love not the brother whom ye have seen," said Jesus, "how can ye love the Father Whom ye have not seen?" True love has been called "the love of attributes," as opposed to the gratification of the senses and the imagination.

So august is man when not made abject by slavery, conventionality, or vice, that he has always regarded

humanity as God-like; and what is it but the attributes of Being, only existing in *absolute* perfection, that we adore in our Creator and Judge? With the sense of *la solidarité humaine,* comes universal kindness, and sympathy; and morality grows in force and intensity in the degree that it has been embraced, and generally actualized.

This is what may be called right-mindedness, the aberrations from which are infinite. The expression, "a mind distraught," signifies a dislocation of the nerve processes, through which finite Beings firstly perceive substances, secondly apprehend relations between the self-conscious ego and them, and also as inductively cognized between these amongst themselves; and thirdly, comprehend what form their own activity should take. The afferent and efferent nerves communicate directly with the cerebro-neural, and the neura-muscular system. The brain, or sensorium, is the seat of classification according to the relations in which objects stand to the subject; and reflective reason generalizes the concepts thus derived according to the law of Ideality. Feeling, intelligence, and will are conditioned in their exercise by the nervous system, and thus do our ideas of threefold causality arise. The mind can never, without subjective experience, find the sort of cause in the effect, or the sort of effect in the cause. Reflective introspective apperception has the subject-ego for its object. Here man becomes the minister and interpreter of teleology, and consequently of theology. This is the place of demonstration of reason, or self-verification, beyond which science cannot go. The search for cause cannot be confined to a search for the sensibly-perceptible conditions, which precede, or accompany each perceptible change. Causation is something more than the sort of sequences and co-existences visible among material phenomena. The ideas of sufficient, efficient, and final cause

arise out of the very nature of a self-conscious agent. They are *à priori* ideas of the reason, whereas the reflective principle of sufficient reason arises *à posteriori* out of the contemplation of them, each successive generation reflecting it in the measure, or in the place, of its own spiritual evolution. As we know, man at one time looked to the flight of birds, or consulted their entrails for a sufficient reason for action, or self-determination.

The sense of individual duty to God, with concomitant fidelity to our social nature shown to every individual according to the degree and the kind of relation in which he stands toward us, is the true characteristic of moral progress.

In truth the suppression of feeling not only stunts the growth of feeling itself, but also that of the intellectual and moral faculties—morality having reference emphatically to the will, which represents both the motive and the final cause of rational activity, *i.e.*, the desire for the Good for Being, as such, not merely our own. Truth to nature means truth to man's whole nature, not excluding his physical nature, although always keeping in view that it is but transitory, and subsidiary to our enduring, or immortal spiritual Being.

People who will not make the slightest sacrifice for the physical comfort, or the real happiness of others, are very fond of holding up the standard of asceticism, or self-mutilation, to others, as their Ideal of morality.

"Let us hold the banner of the Ideal high," says a most self-indulgent man in one of Ibsen's plays. "We have chosen the highest," says a woman of the world in one of Zangwill's novels, when abandoning her lover to marry a rich man.

It is certainly easy to preach the Ideal when nothing of the struggle of its practice is known.

In a barbarous state of society there is a constant conflict concerning the rights of individuals, whereas civilization tends to equilibriate and harmonize our existence in relation to persons, as well as to establish material weights and measures. But the reason, which has made us comprehend the order of the universe has for its supreme function the predication of the duty, as well as right, of righteous self-assertion, this answering to force in atoms, by means of which each one is enabled to hold its own place as an individual, or indivisible existence. Surely self-conscious man should equally hold his own place with conscious dignity. But if self-assertive or repulsive force existed alone, unbalanced by the principle of attraction, or altruistic force, there would be no cohesion of any of the parts of the universe, physical or social; and chaos would re-appear. But when, instead of proper self-regard, which virtually involves both social and Divine love, self becomes rampant to the actual extermination of the other two factors of consciousness, we accuse a person of selfishness, and say he would set his neighbour's house on fire to roast an egg for himself or his belongings.

It is such selfishness as this that is for ever clutching at what belongs by natural right to others. Such a feeling is indeed a legitimate object for attack and punishment; but this does not necessitate its confusion with the fundamental principle of rational self-consciousness, which underlies all the conceptions of reason, and is the condition of love, both of our neighbour and our Maker. The selfishness that is "cruel as the grave" would indeed make any place a hell, and too much cannot be said in condemnation of it; but proper self-respect is the source of order and beauty. Again, if either self-regard *or sympathy for others* be left unrestrained by morality, or the reflective sense of responsibility to God to *keep the order*

or law of our nature, it would quickly reduce the world to a scene of wild disorder and moral chaos. As Jesus said, "Render unto Cæsar the things that are Cæsar's." Theodore Parker said, "The love of God cannot take the place of the love of man, any more than the love of man can take the place of the love of God. Self-suppression, or self-neglect, leads to an uncertain standard of action, and, consequently, to self-degradation; self-contempt always entailing the contempt of others. The right reconstruction of society would be in accordance with self-love, social, and Divine. The absolute power, perfect wisdom, and infinite goodness of a Supreme Being, are the only ground of our rational expectation, or postulation, of a future state of blessedness for the spirit of man; for "the accurate final rights of man," says Carlyle, "lie in the far deeps of the Ideal." The idea of the "ought to be" and so "must be" is the birthright privilege of man.

For action to be right, the motive *must be good, i.e.,* it *must have regard* to the *good for self and others,* and, above all, to the loving and trusting obedience, which *is due* to the Creator of the universe, our continual Preserver and Benefactor, from Whom all spiritual gifts proceed, such as love, which is joy, and hope, which is the hostage of the endurance of it. "He who is not with Me is against Me," said Jesus: so to doubt God's goodness is in other words not to love Him—and for those who hate there can be no Heaven. "Myself am Hell," says Byron's Lucifer.

Surely we should be able to feel towards our Creator the confidence shown by Alexander the Great to his physician, whose draught he drank, in spite of having been falsely warned that it was poisoned; for indeed God is the good Physician, and as Jesus said: "The cup that My Father hath given Me, shall I not drink?" It is, indeed,

only such a faith as this that can enable us to face all the ills that flesh is heir to.

For an action to be moral, the idea of the Good for Being must be present in it. Morality is the science of the "end"; and the intuition of reason, from the existence of faith and love, is the hope that the end will be good.

Right action requires reverence for our emotions, not the extinction of natural feeling; and due regard for our physical frame, which, as the living vehicle of the spirit, must be wisely trained and kept in purity. Given the idea of the Father of spirits, the idea of the general brotherhood of humanity naturally follows. Hence slavery in any form stands condemned. The parental relation trains us early to the Ideal of obedience to power, wisdom, and goodness, greater than our own; our hearts open to every rational claim of universal brotherhood, and to holy and just tolerance for ignorance and temptation, to which we may ourselves not be exposed.

Self-respect, social regard, or sympathy, and adoration of our Creator, shown in loving obedience to His law of love, rather than in constant genuflexions and other ceremonies, best answer to *the Ideal of justice*, or the rendering of their due to each and every Being, according to the various relations in which we stand to them. It is, indeed, offensive to reason to act otherwise. To act in accordance with the Stoic Ideal of truth to our rational nature, is the rightful attitude of every child of man, as the sharer of the Eternal Reason. Awful, indeed, is the thought that any rational Being should renounce his birthright, and voluntarily descend to the lower level of mere animal life, saying, "Let us eat, drink, and be merry," like chattering parrots and monkeys, without regard to any pain inflicted on others, nor to the sense of responsibility our Creator has laid upon us to live up to the Ideal of Being, which each of

us possesses in some form or other. Thus it is said, "There is honour among thieves": that is to say, they have respect for some Ideal of conduct. To mar the nature God has given us by physical excesses, or to abuse our understanding through superstitious beliefs and observances, is to wrong ourselves, just as to deprave another's judgment is wrong.

"Seek knowledge, and withal get understanding," said Solomon the Wise. Only by so doing can the rational Ideal be attained. In the realization and actualization of the moral Ideal lies the fulfilment of the moral law. Only by striving after integrity, or wholeness of Being, can man be of the pure in heart, who alone can see God, and so love Him, and know of His doctrine. "A man is what he knows," said Plato.

When we have lost touch of excellence ourselves, we cannot recognize it in others; and the weakly yielding that comes of too impressible a nervous system, may be quite as offensive to reason as the stubborn impassivity and resistance to the feelings of others that comes of a stolidly phlegmatic, or of a wilful disposition. Both of two opposite temperaments have to be, what the Norseman called "kept well in hand," the spirit of man having to control the weakness of the fleshly temperament for the required equilibrium of attributes. This however can, as I have before said, only be fairly represented through the complementary union of opposites, for the due presentation of the type, which man properly represents.

It is through long consideration of this, that I have arrived at my particular doctrine of the *moral necessity of the union of complementary Beings* for any approach to the faint shadow of perfection, or equilibrium of faculties, which alone enable the idiosyncrasy-ridden finite individual to reflect the Divine nature in its holiness, or wholeness of Being. Only thus can "the golden mean," which, according

to Aristotle, constitutes virtue, be realized by a Being otherwise condemned to move always in the groove of his own idiosyncrasy. Hence "it is not good for man to be alone," nor woman either: only together can they find the path of duty, a path of light and love, for certainly duty stands in the most intimate relation to the fulfilment of our deepest instincts, among which the conjugal relation is supreme, but often asserting itself in a low animal form, if sense be not permeated by the spirit of man Divine. It is from true, or spiritual, love that the highest sentiments emanate. Surely our duty is to represent worthily the humanity in us as opposed to mere animality; for thus only do we live to the honour and glory of God—certainly not by eradicating, or ignoring our fundamental spiritual nature. Even the physical, as subservient to this, must be rationally studied, and not irrationally ignored.

A really good person is one on whom we can depend for the instinctive play of goodness, in that it is the expression of an habitual and deliberate choice of goodness, which needs a mind reflectively self-conscious, *i.e.*, conscious of its own feelings, and capable of making intelligent selection among them, according to their claims to rational preponderance on any given occasion. For it is the *voluntary* source of action which alone qualifies such action for approval, or reprobation, and not the actual effect it may produce. This is the real meaning of the old world axiom: *fiat justitia, ruat cœlum.* This is opposed to grovelling utilitarianism; for as Jesus said, "What shall a man give in exchange for his soul?"

I think it will be evident, from what has been said on the relativity of goodness to Being, to its essential tendency or normal purpose, that feeling, intelligence, and moral will must all be fairly developed in a person for him to be deserving of the epithet of good; for only thus can the

purpose of the Creator in our creation be realized; and a thing or object of thought is always considered good in proportion as it actualizes the end or purpose for which it was constructed.

Good feeling, good or typical intelligence, and good or benevolent purpose—these are the requirements for perfection of Being. But such is the very nature of human idiosyncrasy that it is actually constituted by the breach of equilibrium in a character, *i.e.*, by the preponderance of one of the three attributes of personality at the expense of another. Hence will degenerates into obstinacy, weakness of will into childish indecision, and tenderness into maudlin, hard-headedness into cruelty, etc., etc.

Thus it is that we see the truth of the old German proverb: "Eines Mannes Meinung ist keine Meinung." The grand design of the Creator is seen in its greatest perfection in the creation of complementary pairs, making marriage a duty as well as a delight when the counterpart Being is found. The marriage of rational Beings cannot be rationally regarded as the mere scene of the play of physiological forces. The idiosyncrasies of individuals must ever be taken into account; and as perfection of Being is determined by the equilibrium of the three attributes of Being, the two persons proposing to be thus united must be of complementary natures. But for this, neither physical nor physiological scales need be applied. Instinct directing, as it does, the lives of the lower animals, is equally strongly felt by man, only his natural selection is aided by reflective reason, and the conscious possession of an Ideal of Being and of happiness, not to be disregarded without incurring the penalty of disappointment of joy of life. "Only by the gentle bond of love, and love alone, should life to life be linked." "A *helpmeet* unto him," as it is termed in Genesis, is what man requires, and without this, love is never known or tasted.

God created humanity, male and female, complementary in mind as well as body. It may, indeed, be that it is the complementariness of their physique which determines the evolution of spiritual correlativity, as the union of opposite temperaments and tendencies is conducive to the evolution of the race.

Hence, in primitive communities that have arrived at some degree of civilization, marriage is obligatory, as of the utmost importance, both from a civil and religious point of view, but in some places it is only contracted between members of different tribes. In old Peru the State paid the man a sum of money on his marriage, and on the birth of each of his children. Amongst the Jews, marriage was considered indispensable at the age of nineteen; and as to the Hindoos, the moment a child is born, a partner is provided for it; yet superstition under different forms has advocated celibacy from the priests of Cybele down to the monks of the middle ages. Feudalism, also, in its desire to aggrandize the heir to the family estates, supported this view by putting the daughters of the great houses into convents; and nowadays, worldliness, through its requirements of pomp and luxury, renders marriage difficult and comparatively rare, which leads to the support of concubinage, or to loveless unions.

As a proof that morality refers to the consideration of the purpose inspiring an act rather than to the act itself, engines of destruction, which are welcomed by civil authorities for legitimate war purposes, are regarded as diabolical when used for the private assassination of political or social foes.

The attributes of noumenal or pure Being must indeed be conceived to be the same throughout the universe. We summarize these in their characteristic aspects of power, wisdom, and goodness, or as love, intelligence of causality

and action in accordance with intelligent love, as being required by the Creative will. The Comtist stops at the enthusiasm of humanity; but the true object of enthusiasm is Ideal, or typical, Being, which, according to the law of impersonation of attributes, culminates in the idea of God, to Whom we owe our ideal conception of Being. The motto of him who strives after perfection of Being is *Altiora peto*, or Excelsior.

The phenomenal Ego is, as it were, the grub, out of which the butterfly, the psyche, springs to the empyrean—the mortal passes into the immortal. To know God is to enter the life eternal by virtue, or through the recognition of our being made in the likeness of our Maker; and it is this recognition of his Divine origin that separates man by an impassable gulf from the lower animals.

To the exercise of each virtue, or characteristic quality of humanity, the Divine benevolence has attached a definite gratification.

Active industry and resolute self-dedication to unswerving uprightness, instinctively suggest trust in the integrity of others, without which the society of our fellow-creatures could give us but small enjoyment; as, if we are destitute of loving-kindness, our neighbour could have but small hope of enjoyment from us. All good feelings are pleasures in themselves, even leaving out the consideration of their good results. They also satisfy our sense of duty to our Creator, as being in conformity with the law of reason. Again, to be loving and benevolent induces a belief in the love and benevolence of God. These are satisfactions of the spirit, more truly peace and joy-giving than are any pleasures of the body. The needs of the body pass away with the body; but the needs of the spirit are as eternal as the spirit itself. "Ich liebe dich in Zeit und Ewigkeit" is the expression of true love.

"Why should I doubt that God will be my friend, for I have been the friend of all men?" said a dying king in the palmy days of Persia. "Man is the citizen of the universe," said the Stoics. "We are pilgrims passing upwards," says the Christian. "Surely," writes the American poet, Bryant, "He who has taught the birds of passage to find their way across the trackless deep will lead my soul aright"—through the mazes of time and space, through the pangs of evolution, to its goal of ultimate beatitude. As the automatic action of the nervous system is self-preservative, so the Good, the Best for Being is the only aim and end of rational activity.

> "He serveth best who loveth best
> All things, both great and small,"

said Coleridge. But to whom is it given to have the vision of the Ideal, or highest good? The Neo-platonist answers: "To those who seek for it." "Those that seek me early shall find me," says Solomon. "Seek and ye shall find, knock and it shall be opened unto you," is the New Testament doctrine; whilst all philosophy regards the ultimate realization of the Ideal as the necessary logical, or rationally to be expected result of the creative plan. A Persian poet said: "Even if the poet has not actually realized the Ideal life, he has dreamed of the might have been"; and he who has lived the incomparable life knows that what has been may be again.

Civil and political legislation is only concerned with the protection of persons from other persons; but morality is a personal, or individual sense of the relativity of man to his Maker and Lawgiver, with which *le respect humain*, as the French termed respectability, cannot interfere. To it belongs the peace, which the world can neither give nor take away, and of it the Creator only can be the competent

Judge, as He alone can read all the secrets of the heart. In certain actions we often do not know ourselves what our motives really are, for there is as much involuntary, or unconscious, self-deception always going on within us, as there is designed deception with regard to others carried on outside. The Ideal of society is reciprocity, and at least it is certain that *la société repose sur le principe de la réciprocité;* and until that is carried out, there will be no really good, or enjoyable society. The *reciprocity of revenge* holds barbarous tribes in order; but when that which is perfect is come, *i.e.*, when the Ideal of love is fulfilled, that which is imperfect passeth away. Thus private revenge is no longer regarded as honourable, and deliberately-weighed and socially-organized justice takes its place. Though the fear of God may be the beginning of wisdom, *it* is the love of God that is its proper end.

Our present application of the term "good society" is really too farcical: ignorance, mammon-worship, lovelessness, and greed being its general characteristics, the malign prevailing over the good. See Byron's beautiful lines on the solitude of a crowd. Selfism and socialism, both in an abstract and philosophical sense, are the ground of theism, for in them are revealed to us Being, and the relativity of Being. These are the major and minor premisses of the great conclusion as to the existence of an Absolute, or Perfect Being, Who has imposed on us for self-determination in judgment or action, the reflective logical principle of sufficient reason, that principle being found alone in the logical fulfilment of the attributes of Being.

The sexual relation is the archetype of correlativity, *i.e.*, of the existence of the one arguing the Being of the other, spiritual affinity producing fulness of Being, and joy for ever.

In *Wahlverwandschaft* (elective affinity) lies the assertion

of spiritual individuality as opposed to mere sexuality. This is the great medium of happiness, and of evolution in the race of men, as opposed to mere uxoriousness or *domesticity* in marriage. It is in this supreme spiritual correlation that *human marriage* properly consists. This is the one ground of fidelity, which has expressed itself in all times in the familiar utterances of love.

There can be nothing contemptible in the endeavour to supply rational wants, *i.e.*, those requirements that arise out of the very constitution of our humanity. Why then, as Max Nordau says, "is love regarded as the unspeakable?" On the contrary, open reverence for it bears on it the stamp of strict rationality, and that it should be thought *fine to despise what is rational, is the inconceivable.* There is nothing fine, therefore, in repudiating either self-love, social love, or Divine love. To say that a want is natural, is to say that it is of Divine ordinance. Mental and spiritual wants are no more artificial or vicious than are physiological, or natural appetites. *Le besoin d'aimer*, and the requirements of justice, and benevolence, categorically answering to our desire of happiness, are as much integral parts of our Being, as are the physical appetites for food, exercise, rest, etc., which keep the race alive and actively employed. "*Le besoin est l'origine du droit.* Le droit est le besoin clairvoyant opposé à l'aveugle désir. Dans le cas du devoir, il s'agit du besoin d'autrui," of their claims upon us for justice, or for gratitude and trustful obedience, these being both human and Divine according to the relation of the subject to the object.

As the old German chorale says, "Ein fester Burg ist unser Gott," for it is from our Creator that we draw courage to meet misfortunes, together with the cheerfulness that comes of trust in His goodness under the many trials of life, certain that each and all are fraught with teaching necessary

for our evolution, or salvation from ignorance and sin. St. Paul classes those who mistrust God with evil-doers.

When a thing is adapted *to an end, endorsed by our reason*, we willingly *adapt ourselves to it* by voluntarily embracing the means necessary to its accomplishment. "Qui veut la fin veut les moyens"; whereas one who servilely, and without sufficient reason, hugs his fetters, is despised as being unworthy of the name of man, and his fetters are riven more and more deeply into his flesh without pity; for he who mutilates his emotional, intellectual, and moral nature to suit the fashion, or conventionality, of his day, is as untrue to humanity as the Hindu santon, who stands still for so long a time that the birds can build their nests in his hair, or the Buddhist devotee, who is swung from a height by the flesh of his back to conciliate his idols, are irrational in their ideas of duty.

Human personality being inviolable in its essence, he who deserts himself may almost be said to be deserted of God, as allowing the desecration of the temple of the Holy Spirit—at all events he will certainly be deserted by other men.

> "To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man,"

says Shakspeare, and the converse is true also. He who does not respect himself, does not *know how* to respect others.

No man who lets himself be made little of, either by his relations, or by strangers, is thought very much of, even at the present day, in spite of the professed admiration for altruistic, or Buddhistic, ignoring of self; for instinct is stronger than conventional profession. Calderwood says, in his work on Evolution: "Regard to animal sensibility, whatever the species, is a constant necessity for successful training. Only in this way can the conditions be maintained which favour the action of intelligence undisturbed." The

gain of confidence is essential for success in training monkeys, as they are restless, timid, and suspicious, and are, therefore, not highly susceptible of modification. How much more, then, must self-conscious man require perfect faith in his Creator for moral evolution! Victor Hugo says; "Quand l'amour s'en va, l'esprit fuit." "Fear and fondness are the two governing forces of animal nature." In the human Being, the former must be replaced by the perfect love that casteth out fear.

As "man cannot live by bread alone," so also he cannot live by passion alone; intellect and the moral sense have equally to be satisfied in him. As it has been said the slave-holder becomes more corrupt than the slave, so irreverence is more fatal to the person who feels it, than to the one who is the object of it. Longfellow warns us against "irreverence for the dreams of youth." What, indeed, are they but the rudimentary Ideals of love, and peace, and joy, that many a noble soul has finally realized, leaving glorified footprints behind him? What really differentiates the present from the past, is the general recognition of the *solidarité humaine.* Egoity has its just claims, "Se os hace de miel os comeran las moscas" (if you make yourself of honey, the flies will eat you), say the Spaniards; and of altruity it has been said, "L'altruisme nous oblige les uns envers les autres, sous peine de la dissolution sociale, qui entraînerait celle des individus."

"Le juste," says the positivist Littré, "est de l'ordre intellectuel de la nature du vrai." Hence we see more kindness than justice in the world. *Ideal* satisfaction is of the attributes of Being, of feeling, intelligence, and will. This is the scientific reflective basis of morality, the sufficient reason for self-determination, which we attribute equally to the Divine Being. The necessarily, or, rationally conceived Supreme Being — *l'ente possibile*

of Rosmini—can alone afford the abstract nature of man this supreme satisfaction; but the idiosyncratic complementariness of one human Being for another, by which the particular weakness of each is supplemented, constitutes for us the earthly paradise, enlarging our sympathies, and consequently our benevolence, and stimulating our love of God. Hence the joy of true love cannot be dispensed with. Emerson says: "To have an interest and trust in oneself is to conspire with the Divine purpose"; but when this interest is shared by another, true self-respect appears, because it banishes altogether self-distrust, the sister of Giant Despair. Neither Julius Cæsar, Napoleon, Martin Luther, nor any other hero, or reformer, was ever diffident. No innovator, or pioneer in art, or science, can be self-distrusting. Emerson lays great stress on the manners of the English aristocracy, as symbolic of the dignity of humanity proper. This should be represented by every member of the race. It is the office of culture to show man that no part of him was made in vain, and to domesticate man in his true place in Nature and the universe.

The mutilation, which is deterioration of the rational Ego, or true self, is as immoral, because more illogical, as the wilful injury of another's person; just as self-murder is regarded as immoral as the murder of another person.

The Stoic virtue of self-respect can no more be neglected than sympathetic regard for others: the integrity of Being, as such—of my Being as well as of your Being—is the object of morality. Plato said "God is Reason," Jesus said, "God is Love." Both statements are right; for love is rational, and reason is loving and lovable. Self-love, social, and Divine, are each and all reasonable. "Tuer l'Idéal est un mauvais moyen pour l'approcher." Evil can only be overcome of good. What shall it profit a man if his *own deterioration be the price of undue self-sacrifice or self-*

suppression, even in a good cause? The demand for liberty is based on the sense of the right of the individual to the normal exercise of the faculties that characterize humanity—nay, more to the exercise of *his idiosyncratic* gifts in particular. This also applies to the legitimate possession of the fruits of our own labour, and to the right of bequeathing the property which we have legitimately acquired, or which has been given to us by another who also acquired it by legitimate or moral means. This does not sanctify the appropriation of property by the dishonest, or the gifts of provinces by despots to their mistresses, nor that hereditary bondsmen should always remain bondsmen. The right of the slave-and-serf-holder is no longer held valid in the eye of the law in this respect, as the child of a robber cannot be said to have a right to the fruits of his father's crimes. Cyples says, "The intimate purpose of conscience" (the moral law of obedience to our rational nature) "is the attainment of true delights"; for herein, not in worldly vain-gloriousness, or making little of others, is found the peace of reason arising out of conformity with the will, or purpose, of God. Conscience is the sense of obligation, or duty to our Creator, to submit ourselves to, and be governed by, the reflective reason, which distinguishes man from the rest of the animal creation. The abuse of our faculties is sin.

Reflective reason in receiving, re-representing, and associating the witness of our feelings, of our intelligence of causation, and of our spontaneous tendency towards the Good for Being, determines our will faithfully to express our *whole Being in compliance with the principle of sufficient reason*, and it is from this that we derive our faith in the enduring reality of Being, our love of related Beings, and our hope in the intuited goodness of Being. As St. Paul said, "The fruits of the spirit are faith, love, and hope,"

arising out of the apperception of truth, beauty or harmony, and goodness. The saving sense of proportion of which Plato speaks, is shown in the rational estimate we form of the relative authority of our several springs of volition, or action; and thus it is that conscience reveals the categorical imperative of duty, since, as Mr. Sidgwick says, the moral sense of mankind regards the subjective rightness, or righteousness of an action, as of more importance than the objective results of it. These it would be impossible for the finite mind always to conceive. Hence the before-quoted maxims, "Fais ce que dois, arrive ce que pourra," "Fiat justitia, ruat cœlum."

Just as in the mental development of the individual and the race, the faculties of external perception are exercised earlier than those of reflective introspection, or apperception, so it would seem that moral judgments are the last at which our race arrives; only the religious sentiment, or intuition, has helped mankind from the beginning to the acceptance of certain general rules of conduct, supposed by different nations to be pleasing to their own particular deities.

To learn truly to distinguish between good and evil is the slowly-matured fruit of gradually-developed reflective reason. Contact of one country with another through war, or trade, led to the comparison of religions, and to their gradual modifications, the one by the other.

Meanwhile, the wise men or philosophers of all times have always striven to arrive at a general standard of morality in conduct. This, of course, can only be found in strict psychological analysis, and deduction therefrom. There are abstract laws of thought and art, to which art to be true must conform; so there are principles of Being that are the ground of man's belief in the Ideal, or Absolute Being, the Father of spirits, of Whom rational man is

believed to be the beloved son. Both Brahmins and Christians speak of the twice-born; and both have the institution of a spiritual fatherhood, under the respective names of guru and godfather, to keep alive in each person the remembrance of his spiritual nature—"der Gedanke von wo sein Ursprung war."

The witness of our consciousness to the rational order of the world is found in reflection on our spontaneous intelligence of causation—sufficient, efficient, and final. That of conscience is found in the categorical imperative of duty, to obey, or carry out, *that order* through the conservation of the integrity of our Being, which involves self-love, social, and Divine, as the fulfilling of the law; looking always to the Giver of reason for protection and ultimate salvation from suffering and evil, through diligently pursuing the appointed path for the evolution of our spiritual Being. In the old Chaldean story of Job the Patient, we read; "I know that my Redeemer liveth, and that my spirit will see God." How could we otherwise toil on and upward through loneliness and evil repute of men? Surely reason will be justified of her children, and so, also, will the Providence of God.

Conscience not only reveals that this is a moral world through the insistence upon our obedience to the reflective principle of sufficient reason, but also through the hope that good is the final end of passing ill, which makes man die trusting, although he may have lived fasting.

To strive against metaphysical convictions is to strive to produce chaos in the mind of man, just as to aim at suffering for oneself and others as the final cause of activity would be the flat contradiction of a natural or instinctive tendency to the bettering of our Being, progress, or improvement, and would result in a moral chaos.

To say that all we desire is to relieve the sufferings of others is quite as contradictory as to say that we do not

want food, drink, exercise, and sleep for ourselves, but only for others. "Le besoin d'aimer et la nostalgie du bonheur," still persist in us, however much indifference to joy we recommend to others as a counsel of perfection. But "magna est veritas et prevalebit." Fidelity to the Creator's plan, as it is interpreted by reason, will surely one day prevail with all other forms of truth. A stolid indifference to the trials imposed upon us here below will in no wise answer the creative purpose of our evolution. "Blessed are they that mourn," said Jesus, "for they shall be comforted." Of course, those that do not mourn need no consolation. "If whipping with rods does not avail, whipping with serpents may," seems to apply to them.

"Zweckmässigkeit" (the pursuit of the end) is involved in a judgment of conscience. Have you failed of the mark, or have you hit it? That the proper end of action may be attained, all that conscience requires of us is to have right or rationally-ruled feelings to seek understanding, to act in accordance with it, and to trust in the goodness of God as to the result, whilst walking humbly before Him.

The utilitarian school particularly insists on our actions being determined by the relative worth of objects, as well as by the praiseworthiness, or blameworthiness of subjective motive; this really is involved in the seeking understanding of the nature of things and of the universe, of which we form a part. We must, moreover, be absolutely candid in rational intellection, having no *arrière pensée*, making no reserve of vested privileges or prejudices; and, again, we must be true to our moral sense of intelligized kindness for righteousness, or duty's sake. Many civil, and even religious institutions take no heed of this, the coping-stone, the key of the arch, of finite Being. A good man, who fulfils the Divine idea in his creation, although his personal idiosyncrasy may deflect from the pure type of Being, always

struggles to submit it to the Ideal, or Divine, standard of humanity; and should he know what makes for his peace, will seek for a helpmeet for himself.

There is a high and a low conception of utilitarianism. The latter is not within the scope of this work, as I am treating of the moral Ideal. The former was emphatically taught by John Stuart Mill, the great disciple of Bentham. It did not enter into his high heart to conceive the expediency of making faith in noumenal Being, together with love for it, and hope in it, subservient to the base ends of appetite and worldliness, of self-conceit, and the cruel depreciation of others. Like Socrates, the utilitarianism he preached was merely opposed to farcical traditions and arbitrary dogmas, believing, with Locke, that "what we know of the relations between the human and the Divine mind is all that is necessary to the true end of my Being, and the great concernment of my happiness."

Of course, the natural, or animal, instincts, when not perverted, are not blameworthy. Conscience even upholds them as right, because natural, when exercised steadily under the control of pure, or reflective reason. Seeing that we did not make ourselves, it must be a Divinity that has shaped us, and so our every member. But it must never be lost sight of that these are only instruments for carrying out the evolution of our higher, or spiritual nature and interests—not ends in themselves, any more than art merely is for art's sake, but rather for the delectation and amelioration of our Being.

There exists, however, a certain half-way house between animality and virtue. It is called honour. The Chevalier Bayard, the flower of chivalry, as we know, died of thirst on the battle-field rather than have his thirst gratified through the traitor Bourbon.

Loss is willingly suffered for honour's sake, or for virtue, or for God's sake; but self-sacrifice and the sacrifice of

others must be rational in having an end, which explains, or justifies it. The Spanish Don of Old Castile would be hewn in pieces rather than yield up his sword. This is admirable as opposed to the merely animal craving for bodily safety, admirable as testifying to the existence of a higher Ideal. But the Ideal of pure virtue, as being in accordance with the Maker's will, is of a different kind, and of a higher reach. But how should the poor, unidealizing soldier die at the post of duty, were there not, midway between the God-consciousness latent in man's intelligence and moral sense, a required obedience to a constituted authority, and an accepted obligation of allegiance to an earthly potentate? Certainly this very allegiance to military duty may be grounded on the supreme duty of allegiance to our Creator and Heavenly Father, Whom we safely trust with our ultimate welfare in our painful fidelity to established order, even when that order rooted in disorder stands.

Christianity exchanges the calm of the *mens conscia recti* of the Stoic for the belief in the Divine promise of the New Testament: "Lo, I come, and My reward is with Me; enter, thou good and faithful servant, into the joy of thy Lord."

The conscientious man, or man of strict integrity, is he who consciously, reflectively, and voluntarily always acts for the Best for real or spiritual Being as such. For it is to this that conscience emphatically refers—the moral sense, or sense of responsibility, pointing to the dictate of true religion: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Now it is in acting according to reason that we show our reverence to the will of God; hence the virtue of temperance, soberness, and chastity.

Reason does not teach us to live to eat, but rather to eat to live; as also we do not dress for dress' sake, but for the decent clothing of our bodies. All activity must have intrinsic regard to our noumenal or spiritual Being; at least,

such is the teaching of reflective reason. Neither for the body's sake, nor for art's sake, but to co-operate in the moral order of the universe for God's sake—such is the complete summary of the whole duty of man. The one thing needful is to be real, or *true* to the nature of spiritual or real Being; and, above all, to the Supreme Being, our Creator, Preserver, and continual Benefactor. "*Be real* (*i.e.*, *true*) *men, and mighty powers will express themselves in your words and works; and even your solitude will be waited on with scenes greater than all the theatres of Europe ever represented, or can represent; and a sublime object will be a necessity to you.*" *

"To carve human life into nobleness, requires as much thought as making hard marble assume a shape of majesty and grace," and for right thought, the heart must be attuned to right feeling, and to the sense of duty to God. Therefore, it is the principle of sufficient reason, or reflective synthetic thought (*i.e.*, the reflective representation of Being as a whole) that can alone furnish us with exhaustive materials for a judgment, or become the *test* of our own motive in all the activities, whether small or great, in which we are daily engaged. And if we, like Titus, can feel that not a day has passed in which we have not done a good action, or one that can produce a good effect on someone, whether in the realm of speculation, or in concrete daily life, or in the endeavour to resist any evil propensity in ourselves or others, we have the peace and the hope of the just, for we are at one with what Matthew Arnold called "the power that makes for righteousness" in the universe. The good man is one who never loses sight of the duty, or *subjective sense of responsibility* to his Creator, to preserve the integrity of his own Being or character. To this supreme obligation, Christianity has given the name of saving our own soul. This was implied in the writing on

* Emerson.

the old Chaldean cylinder, "Woe is me, for I have hurt my own self." Seneca maintained that nothing *outside a man can hurt him* really; but only he himself in sinking into mental apathy through indolence, indifference, or worldliness, or by allowing himself to be driven past self-control by lust, or passion, or greed for gain, etc. Reason teaches us that we should be as our Creator intended us to be. "Look at the perfect man, and behold the upright," loving justice and mercy, and walking humbly before his Creator.

It is essential to the integrity of mankind, that the individual should not resemble a perfume, the essence of which has evaporated for want of proper preservation; but that he should be representative of typical human nature, possessing his soul in peace, ever able to say "what matters it who is against me, since God is with me?" Thus, however admirable may be the altruism, nowaday so much preached, but so little practised, the motto "Dieu et mon droit," is no mean standard, although an antiquated one; for he who knows nothing of his own rights, is not likely to comprehend or respect the rights of others, not being able to sympathize with their feelings. A slave or a serf, who consents to having his rights as a human being ignored, can have no very vivid apprehension of what constitutes justice; and the continual complacent endurance of injustice is as corrupting to the inflicter, as to the sufferer of it. Outraged nature always avenges itself in the long run. The healthy indignation of reason against injustice, has its source in outraged natural feeling, and reflective reason. Not only is it through the recognition of similars that we judge of the needs and requirements of others, but even our knowledge of the Maker Himself is only through the logical substitution of similars, although in this case we substitute Infinite for finite power, Absolute for relative knowledge, and Perfect for conditioned goodness.

He Who is the Inspirer of our feelings, desires, hopes, and aspirations, by the very fact of their finding no satisfaction here, has crowned them with the rational expectation of a more blessed hereafter, through faith, love, and hope in Him.

True progress, or moral evolution—not wealth, or position, or refined sensuality—is the proper object and aim of our reflective reason. This is the polestar of our night, as love is the magnet of our course, as spiritual love is life's elixir, and the secret of happiness. Without reflective self-consciousness, there could exist no Ideals of reason, and without an Ideal of Being, man is drawn hither and thither at the mercy of the winds and waves of circumstance. How can he help others, except through vital and reflective experience of his own? Is it not for this, that old age has always been regarded with respect? Of course the saying, that "no fool is so great as an old fool," because of being past improvement, is another view of the question.

Ferrier says that the doctrine that man is furnished by Nature with a conscience, as he is with a ready-made sensational apparatus, is one which we cannot but regard as erroneous; for conscience is the later growth of reflective reason, which requires the fostering care of parents and teachers, and our own subsequent self-culture. But man comes into the world with feelings alive to pain and pleasure, enjoyment and suffering; whereas thought, or the representations of the causes of these, must precede reflection on thought, so that we say even to the child, "Don't be thoughtless." In the manifold of sense there may exist great variety; but reason is our life-form rigidly defined in its exercise by the cerebro-nervous system. Momerie says in his work on Personality, "A purposeful series of causes, if traced back to a volition, has had a *sufficient cause* at the beginning." Thus instead of saying, "It is Kismet," we say: "It is the Divine Will of the

Father; therefore not my will, but Thine be done, O Lord"; certain that the fulfilment of the Divine Will is what is really best for us.

Purpose in Nature is no less in the hand of God because He has committed its fulfilment to the conditions of existence, or rather to the natural forces, to work it out for Him more gradually than if He had spoken each creature into existence by a single creative fiat. God has thus made the universe intelligible to His rational creature, man, and, therefore, to a certain limited extent under human control, all our creations proceeding upon an established order.

Things are evidently intended, because they are adapted to work together for the production of the Good, or Best, for rational Being, which is the pre-eminent design, if not always the direct end, of all activity. The regard for the preservation of Being is even shared by all sentient creatures, to whom a certain amount of instinctive reason is given, or they could not maintain their existence. We have no experience of rational combinations and results, except as a consequence of rational purpose. As a mechanism involves the idea of a mechanic, so a design or definite purpose in view implies the existence of a Designer, or conscious Creator. Being, or the nature of Being, is the exponent of, or key to, the explanation of purpose.

It is the contradiction of experience, and of the rational conceptions that flow from it, that constitutes a surd, or an absurd proposition. Whithersoever our rational conclusions lead, there we must follow, it is to our own cost and the cost of others, if we do not do so. Reason is the one light that lighteth every man that cometh into the world. But psychology differs from ontology in that it has to take note of physiology, and the possible disturbances of the nervous system of each person, as well as of pure Being, or the internal Ego that feels with anguish the

approach of such disturbances, and the gradual decay of its physical organism.

To suppress individualism is to annul the idea of society, of which differentiation, not homogeneity, is the essence. "If the predicate makes no difference it is idle." Even gregarious animals have sufficient individuality for the shepherd to be able to identify a particular sheep. Ruskin says that no two leaves on a tree are exactly alike, each having had its own peculiar portion of light and heat, wind and rain.

Hypnotized consciousness comes under the head of neurotics, or neuropathy. It is a state of partial consciousness which excludes the exercise of reflective reason, of which our own personality is the object. For only through reflective reasoning upon the subject, or Ego, do we arrive at the generalized concept of Being, and of the human soul—the spiritual *substans*, or changeless substratum of life and Being.

Thought, or belief, under hypnotism is an illegitimate product of a disordered neural mechanism. The hypnotised patient is sensitive only to *suggestion from without*, instead of being moved by an impressible, reactive, self-determining spirit from within. Of the suppression of autonomy, or self-directed exercise of will-power, Coleridge, the opium-eater, the lotus-eater, wrote:

> "O Friend, too well thou know'st through what sad years
> The long *suppression* had benumbed my soul,
> Me on whom fell the utterance of thy love,
> As a dear woman's voice to one cast forth
> A wanderer with a worn-out heart forlorn,
> '*Mid strangers passing with untended wounds.*"

Hafiz said he was taught manners (*la petite morale*) by the unmannerly. And thus it is when our rational wants, or rational instinctive requirements, are disregarded by others,

that we turn in upon ourselves, and reflect upon the meaning of morality; the soul that is wronged rises up like a man in wrath, protesting: "I have felt"; yet it is only upon reflection that we fully realize, or idealize, what is due to ourselves, and (*through the apprehension of their relativity, or similarity to us*) *what is due to others.* The law of the syllogism, or of synthetic reason, postulating that what is true of a thing is true of its kind, even carries us on to the religious sense of duty to our Creator, in Whose spiritual image we say we are created, because we have entered into the counsels of His wisdom, and understand His goodness.

The relativity of all rational Beings to a common type argues an Absolute, or Prototypal, Being, to Whom we are all related by certain points of similarity. When we speak of the justice of God, we mean that He is necessarily true to His own nature of perfect power and wisdom, which is the combination of love, knowledge, and goodness, or action according to these; whereas, though the spirit may be willing in us, the flesh is weak, and therefore always liable to error and failure.

Cicero defines justice as action in accordance with the particular relation in which one person stands to another particular person; and St. Paul says: "Owe no man anything, but to love one another," or, in other words—"Be kind to all"; for this is the debt we logically owe all of our kind, and particularly those with whom we are united most closely.

Christ's injunction to love one another is not only a counsel of perfection, but in it rests the fulfilment of the condition, or law, of happiness, for without loving-kindness we are not ourselves truly human; and not being so, our lives are equally a burden to ourselves and to all those with whom we have to do.

The whole of *rationally-altruistic* morality is represented in the axiom: "Do unto others as you would they should do unto you"; *i.e.*, in the proportion of reason, or as supposing oneself in their circumstances. In the more primitive form of conscience, Confucius taught: "Thou shalt not do unto others what thou wouldest not that they should do unto thee"; for all primitive teaching is mostly negative, as is the decalogue. Socrates said that his Demon only checked, but did not initiate his actions; but Christ said: "Love your enemies, do good to them that hate you, and pray for them that despitefully use you."

The categorical imperative of duty, which we call conscience, becomes clearer and clearer the more it is listened to and obeyed; but, alas! it also, *pari passu*, becomes less and less audible to the ear that pays no heed to its testimony that we should be true to the feeling, intelligence and moral tendency, which constitute our human nature, as opposed to mere animality, with its selfish greed to which it unhesitatingly sacrifices others, metamorphosing even reason itself into fox-like cunning.

Descartes was right, upon the whole, in classing the lower animals with plants as physiological machines instinctively carrying out the purpose of the Creator, rather than autonomously exercising their own choice; fear and fondness are their exclusive motives to activity. It is indeed through this possession by the lower animals of sensations and instincts similar in some respects to our own, together with the feelings of pain and pleasure, that we are enabled to have some degree of control over them; as it is through his reflective reason that man is admitted into the counsels of the Divine Providence.

"Order is Heaven's first law; this understood, all has been, and all will be, good." But until science had promulgated the doctrine of evolution, this was no doubt a

hard saying, difficult of comprehension; however, now we see in it an argument for the anticipation by the spirit of man of a sphere beyond the grave in which reason will be justified of her children. Dr. Martineau says: "The fact that *a part only of the moral scale* is present to particular persons, one might say to particular classes of persons, explains the divergences of ethical judgment without compromising in the least the uniformity of moral conception throughout the race." In the case of individuals, heredity and elective affinity in marriage are agents in the psychological idiosyncrasies of their offspring.

It is impossible to imagine a Being gifted with a sense of harmony, delighting in discords, or in monstrosity; or a Being endowed with the intelligence of causality, dispensing with the requirement of a sufficient cause for every effect produced upon him; and given the cultivated tendency to act always for the Good for, or the conservation of the integrity of Being, there is the felt necessity to inquire into the nature of the Creator, and His ways towards man, the meaning of the universe, and his own destination in time and space. At all events, history shows that there have always been some who have inquired, and have assumed the existence of some supernatural Being, deity, or deities, to explain their own Being and position in the cosmos, in which neither our spiritual affinities, our object, end, nor our tendency in action, are of our own ordering. Then there are the relations of duration and of co-existence in space, which, whilst we are under the influence of the planet we at present inhabit, must continue to impress us, although they are but the accidents of Being: useful for its evolution, but not affecting its pure essence. *Again* "*sense is a feeling that passively befalls us*," for which we are *consequently not responsible* unless we purposely place ourselves under physical conditions, that are

overwhelming to our reason; or, in other words, put ourselves into temptation too strong for us. The whole nature of Being is liable to be cerebrally affected beyond personal control. Our responsibility lies greatly in not willingly exposing ourselves, without a good reason, to what may be too much for us, and make us lose our self-control.

The only sufficient reason for whatever we undertake, is in relation to the nature and the interests of noumenal, or real Being. For the sake of this, all has sometimes to be risked, and even lost. Francis I., the French king, wrote to his mother, "Tout est perdu hors l'honneur"; "Homo mensura," said one of the seven sages of Greece. Things are meant to correspond with, or to minister to, the evolution and delectation of spiritual Being. At least, such is the lesson of reflective reason. It is in this sense that we interpret the universal order.

With regard to physical beauty in man or woman, as fine features and a powerful body suggest dignity and strength in a man, so golden hair and soft blue eyes suggest brightness and sweetness of character in a woman. It is this arbitrary association of physical with moral effects that often leads us into mistaken feeling and action.

The Greek philosophers mostly held that those who live only to the body, die like the lower animals with the body; for as Swedenborg said, "L'ange dans l'homme meurt lentement s'il ne substante pas son être véritable." Powers of mind certainly fade if unused, just as a limb withers if contorted or too tightly bandaged. Such a one seems to come physically under the same sentence as that which was passed on the barren fig-tree of the New Testament and on the unprofitable servant who hid away his talent in a napkin, instead of putting it out to interest. Again, there is a confusion of the brain produced by the constant contradiction of reason, in the substitution

of the ideas of accidental sequence or juxtaposition for the fundamental principles of the understanding, which are those of causality—sufficient, efficient, and final.

The sudden cerebral distortion, produced by an accident, can only refer to our present state of existence here, where, alas! we are too often spirits imprisoned in an ignoble body, and slaves to morbid bodily tendencies resulting in mental infirmity.

Just as the explanation of the difference between sight and hearing is, that the eye and the ear are affected after different fashions by similar material vibrations, so the explanation of the difference between spontaneous and reflective reason is, that whilst our spontaneous reason, under the three heads of feeling, intelligence, and will, deals with separate experiences as sufficient, efficient, and final causation, reflective reason comprehends in its apperceptive judgments, our whole Being, and is therefore more exhaustively equipped for argument under the principle of sufficient reason for belief, or expectation of reason. For it is through the affections of our spiritual Being, that we pronounce judgment on character and appearance. Our sense of beauty is relative to the standard, or hope conceived by us individually or nationally, or according to any particular clique.

The difference in the judgments arrived at by different individuals involves in part the question of whether we are ourselves in harmony with their particular idiosyncrasy. As the unmusical ear is insensible to music, and the colour-blind eye to colour, so is the feeble mind unappealable to by argument. Each individual mental organism is moreover affected greatly and variously, through the particular presentations and imaginative representations afforded him in the course of his education. These greatly influence our judgment as to what is truth or falsehood, amiability or unamiability, goodness or badness, piety or wickedness.

Moreover, forms of heredity, and what Tennyson calls "faults of blood," together with an habitual conformity to a particular social medium, tend to our being repelled by manners that are not in accordance with certain Ideals, however superficial or unworthy this form of judgment may be.

If we feel more intensely, see more clearly, and act more kindly from having associated with a particular person, we feel moral approval of him; but moral approval can only be felt by a person morally qualified to apply the moral standard of judgment. Marcus Aurelius specifies individually the persons he had to thank for his moral development. Attraction of similarity is all that the majority of men are capable of. Thus Horace says, "The ass to the ass, and the pig to the pig is beautiful"; so also is the fool to the fool.

"The world loveth its own," said Christ. The clever rogue is admired by his fellows, and the dandy is the admiration of the frivolous.

The idea of beauty, or loveliness, is always resolveable into that of the harmony of the object that impresses with the subject, impressed. In the case of Idealists, it is the harmony of the object with the Ideal standard held by the subject that delights. The Kaffir monarch requires obesity of his spouse; the Arab, gazelle-like eyes in his charmer; the Scandinavian and Saxon, the *forget-me-not* blue eyes, "image of the north, tender and true"; whilst the mere votary of fashion sees no beauty in anything that is not "up to date." Spiritual or moral beauty is found only in the equilibrium of the attributes of Personality; rarely if ever does this exist in early youth.

Power alone may be horrible; intellect alone may be hard and dry; and love, without intelligence and morality, must prove a delusion; but true love, embracing, as it does, our whole nature, partakes of the eternity of our spiritual

Being. What we feel to be best for us must ever be desired by us.

It is true that many feel the charm of an effect without intellectually realizing its cause or causes. Hence the French speak of a "Je ne sais quoi" that makes them delight in one person more than in another. This is now seen to be complementariness of Being with our own Being. Though we are so constituted that there is a felt beauty for us in identity, *i.e.*, proportion or symmetry of ratios, yet, for general harmony with individual requirements to be obtained, those requirements must be of an *Ideal* nature, just as there must be perfection in each individual *tone* for the composition of a perfect chord in music, or a complete harmony in colour. "Order is Heaven's first law"—hence disorder is always shocking to the reason.

Any true type of Being gives us a sense of perfection of its kind, whilst any flagrant breach of the required conformity with type is a shock to our general ideas of beauty, or harmony, of which truth to nature is an essential element. It is, perhaps, owing to the shock of surprise given to the nervous system, or cerebral organism, by reformers of religion, or conventionality, that they are so much hated by the slaves of habit. The sense of similarity in difference is, on the other hand, agreeable to us, as is that of unity in variety, and of variety in unity. It strengthens our sense of the relativity of finite Being to an Absolute Prototypal Being; whilst a comprehended end in view is another form of uniformity, which enlists our interest —pleasure arising out of the fulfilment of our own expectation, as well as out of the harmony of nature, in the abstract. Above all do we derive delight from a human nature, that seems one with our own; for only such an one redeems us from the sense of isolation which the soul of man abhors in Zeit und Ewigkeit.

The first to propound a new counsel of perfection is at first looked upon with suspicion, as one running counter to the accepted, generally held Ideal of the proper, or fit. Only when he is gradually seen to have elevated, instead of lowered, the old point of view, or standard of judgment, is he regarded with respectful admiration as a genius.

The concept of morality is but gradually evolved, as reflective introspective reason is necessarily preceded by the stumbling exercise, or practice, of separate faculties under spontaneous reason.

The very essence of morality is truth to the typical, reflectively-attained Ideal standard of self-determination. Therefore the child is necessarily unmoral, although good early training, and firm, though gentle, control may prevent its growing up perverse. Plato did well to recommend the early inculcation of the Ideals of Being in the forms of the imagination. No one can be said to break the law of righteousness, who does not know in what it consists, and immorality involves the idea of purposive departure from it. Obedience to human order is the one virtue of a child, as obedience to the Divine order is the crown of adult experience.

To the reflective person, morality means the maintenance of the integrity of his own spiritual Being, in spite of sensuous and worldly temptations, and the obstacles thrown in his way by human injustice or cruelty, and because of the doubt and misgiving that will haunt him in this vale of tears, as to the happy end of virtue and the justice of God. St. Paul counts disbelievers in the goodness of God with blasphemers. "Maintenant que Dieu m'a conduit vers toi je crois à l'amour et au bonheur, et ce serait une blasphème que d'en douter."

As no one section of the universe can be rationally conceived to be a contradiction of another, the moral

law must hold universally throughout all the fields of space, wherever rational Being exists. The old English expression, "I have a mind" to do such and such a thing, contains a deeper truth than is commonly realized, namely, that it is the quality of the mind itself that characterizes our actions, and our judgments, and causes us to will benevolently, or maliciously. "Myself am Hell," says Byron's Lucifer. The worm of the malevolent dieth not, nor is their fire quenched. Such as we are, so do we each of us feel, think, and act, righteously or unrighteously—either as a rational Being obeying its Creator's laws, or like the builders of the tower of Babel, each doing what he chooses, without regard to the moral law, or the Law Giver. Surely self-culture (the seeking knowledge, and getting understanding) is as important a part of morality as sympathy for others; nor can we with impunity disregard our Creator.

The proverb: "What is one man's meat is another man's poison," is strictly logical, as indicating the differences existing between physical constitutions; equally does the saying, "What is possible to one person is impossible to another," point logically to the various proportions in which feeling, intelligence, and will exist in different individuals. Neither is the saying, "What can a man do more than he can do?" silly, but only a truism. Hence no man should say to another "Thou fool!" We are all lost under the same stars, in ignorance and weakness. A material object is not as truly perceptible to one person as to another, when one or other of the physical senses is weaker, or perhaps deficient in one or other case. Short-sight in judgment, which is as common as that of vision, arises out of idiosyncratic deficiency of either emotion, intellection, or of the practical, active will; or out of neglect of the synchronous action of the three in the reflective moral sense.

The morality of an action lies in the purpose of the agent, not in the overt act, or the soldier would be as blameable as the highwayman; nor is it to be found in the superficial estimate of the onlooker—hence the saying, "Trust not appearances"; only believe half what you see.

Individual action depends on the elements characteristic of a given character, as it has been moulded by heredity, time, place, and social environment. The decisions of the judgment are in like manner affected by the character and experiences of the individual. Hence the felt requirement of a jury, composed of few or many, to represent the *various sides* of a question for the *judge's consideration.* If this be so, how then can the individual conduct his life properly, handicapped as he is by his own indefeasible idiosyncrasy? I must again repeat—only through the provision made by Providence for the rectification of his one-sideness of development by spiritual, or really human marriage as opposed to the passing gratification of mere animal appetite.

Because we are slow to realize it effectively, each one according to the degree of spiritual evolution to which he has attained, it is none the less true of humanity, that spirituality and not mere animality, in our every act, is none the less the primal conception, or design, of our Creator regarding us. When *le droit* was only interpreted as *le droit du plus fort*, the savage marriage was by force; and the no less un-ideal conventional worldly marriage even now exists at the present day.

Spontaneous action, when in accordance with reflective reason, is not contradicted by reflective reason, but only brought into just proportion under the principle of sufficient reason, in which the three modes of causality are duly exhibited.

"C'est la consideration de la loi (the rule) qui amène l'âme humaine à Dieu par l'idée de l'obligation, par l'idée

de la sanction et de la fin." Acts that have no sanction in nature are monstrous, and without the sanction of morality they are unholy.

Activity without a defined end, or aim, in view, is irrational, unless instinctive, as is the skipping and hopping of a child.

"It is good," said Æschylus, "that fear acts as a guardian of the soul, forcing it to wisdom or justice."

Hence the doctrine that "the fear of God is the beginning of wisdom," as love is its end or consummation.

Fear and hope might pass away, if only love—true, or spiritual love—remains.

In its finite actuality the moral law may be analysed or resolved into egoity, altruity, and deontology, or adoration of the Deity. The life and death struggle always going on between human beings for justice and mutual consideration, shows how deep is *the instinct* in the human heart that the order of the universe is a moral order which self-conscious rational Beings can interpret and feel bound to enforce and obey.

It is because pure or reflective reason is sense transcending that it leads us to shrink from mere sensuality, which hides itself in holes and corners, "like a guilty thing ashamed," before the higher spiritual nature of man, whose face looks upward to whence cometh light. If, when God gave Eve to Adam in Paradise for a helpmeet, or true companion unto him, the sexual relation between them was all that they recognized, no wonder that they were ignominiously driven from a paradise which they could not have enjoyed, into the howling wilderness, where pain and sorrow were to develop the higher emotions that come of evolved spiritualised reason, which is peculiar to human nature. For man to do all to the glory of God is to act always in consideration of, and in accordance with, this higher reason, and in correspondence with the doctrine of final cause, *i.e.*, the spiritual evolution of man, to which

material things are meant but to minister; not and never to interfere with, or contradict.

"The moral judgment," says Hartley, "regarded as a reflective faculty, carries its own authority with it, inasmuch as it is *the sum total of all the rest, and the ultimate result from them, and employs the form and authority of the whole nature of man against any particular part of it that rebels against the* determination and commands of *the conscience or moral judgment.*" To act according to the principle of sufficient reason, is thus the fulfilment of the moral law; feeling, intelligence, and will, together with ratiocination therefrom, which involves the Ideal of an Absolute Prototypal Being, from Whom all related Beings spring, are all reflectively re-represented. The religious sentiment is the characteristic *par excellence* of man's reflectively rational nature: its commands are properly, or Ideally, one with the moral sense or conscience, of which it is the ultimate sanction; unsanctioned law is not conceivable by reason, for it is sanction that marks law, conscience inculcates goodness.

To the query, "*Why* must I be good?" religion replies, "Because it is the Maker's will," which, as a sympathetic, practically rational Being, man's spontaneous tendency in action is to carry out—the one requirement of self-love, social, and Divine, being action for the Best for Being *as such.* It is to the Creator and Lawgiver of our Being that conscience indicates our responsibility to preserve the integrity of our real or spiritual Being, even at the cost of its physical envelope; and it is through rational activity in thought, word, and deed, and obedience to the Creative Legislator and the fulfilling of His righteous will, in accordance with our reflectively rational conception of His nature, as Absolute in power, wisdom, and goodness, that we may cheerfully trust Him with both our present and our future destiny, together with that of all mankind. This is the

logical, scientific basis of our sense of moral obligation being grounded on the characteristics and tendencies of human nature as a whole. A psychological code of morals takes account of all the minute, but still accountable modifications which arise out of climate, country, and the social medium in which a human creature is born. But pure metaphysic, *i.e.*, pure reason, keeps its eye fixed upon the Ideal standard of Being. The exercise of individual reason can never be dispensed with; were it otherwise, how could its evolution take place? For spontaneous reason, like its culmination in the principle of sufficient reason or conscience, represents the consciousness of each individual Being, and the reasoning of each person proceeds on the line of his, or her own experiences. Hence we have been called "creatures of circumstance"; for over our own circumstances at the start of life we have no control, and individual development is effected through the particular nervous organism, which we have inherited from both our parents; and if these parents have been inharmoniously developed, through the unsuitable fusion of incongruous idiosyncrasies, so also will their offspring present discordances of evolution which prevent the existence of real tenderness between parent and child, and between brothers and sisters among themselves. How then can we attribute too much importance to the conjugal union, both in respect of happiness, and in respect of the harmonious development which answers to the complemental equilibrium of faculties, in parents resulting in joy of life and the sense of fulness, and perfection of Being? It is in the true marriage of souls being substituted for marriages of imaginative fancy, or contracted for merely physiological or domestic purposes, that the slowness or the quickness of the moral evolution of the race mainly depends.

The principle of sufficient reason determines a person's thoughts on the line of the true, the harmonious or beautiful,

and the good. "Think of these things," says St. Paul: not of make-believe, malice, envy, and despair; for the mind grows like what it looks upon, as the dyer's hand becomes tinged with what it works upon.

This is a literal truth, which cannot remain altogether ignored in our estimation of the individuals with whom we come in contact. Society would become better, wiser, and happier, and man would become better fitted for an earthly paradise here, and a heavenly paradise hereafter, if only people could be brought to believe that their practical interests cannot ultimately suffer by their being true to their better, or Ideal nature, to their natural desire for union with one counterpartal Being, together with general communion with their kind, also to their desire of knowledge and of understanding of truth, and to their sense of responsibility to keep the moral law; each and all of these being required in every act of daily life, and alone affording a sufficient reason for self-determination, also the only sufficient reason we can give for our faith, love, and hope in noumenal Being is that their origin lies in the fundamental attributes of humanity, and their consequent consistency with our whole Being. The point of struggle in human nature is heredity and physical confirmation.

The hyper-development of one part of our nature making us passion-ridden to the silencing of intelligence, or to be carried along, as by an avalanche, by "the ruinous force of the will," or to have the heart hardened by seclusion from mankind in pursuit of some dry intellectual discovery, are all morbid psychoses, or states of partial, or hypnotised consciousness, which render a man inhuman—living, as it were, in the dream of a somnambulist, instead of acting like a reflectively rational, self-conscious Being, on the principle of sufficient reason, towards which all our faculties contribute their part, and which is the ground of moral responsibility.

Rational self-respect is the nobler form of natural self-love. Of human love it has rightly been said: "The love of any human Being for another cannot be greater or nobler than the soul that conceives it"; and equally do we not well know how vastly superior in kind and degree is the love of a St. John or a St. Paul for God, to that of a simple peasant, or a so-called *sanctified* worldling? for the characteristic factor of love is the sympathy that springs from the similarity of nature existing between two persons. For a great love to exist between human Beings, the sense of relativity must be intensified by that of correlativity, or counterpartism, this being the Divine method of counterbalancing individual idiosyncratic one-sidedness of Being; but in our love of the absolutely powerful, wise, and good Being, to whom different nations give different names according to the nature of their several languages—"Jehovah, Jove, or Lord"—the humility of the imperfect before the perfect, of the finite before the Infinite, is the chief characteristic.

If to *self*-love, and *social*, Divine love were not added, the categorical imperative of duty to observe the two first would be wanting: the lust of the eye, the pride of life, and violent passion would alternately take the reins, and man would be far more pitiable than the brutes that perish—which enjoy life upon the whole by being true to their *animal* nature *as such*, without the abuse of speculative reason and imagination.

But man cannot live by bread alone, nor by mere worldly parade: he requires faith, love, and hope in God to help him to struggle against temptation, and to look beyond this world for the ultimate satisfaction of the spiritual nature given him by his Creator, by which he is made a son of God, and an inheritor of the life eternal and Divine. The sense of responsibility includes the conscientious development of the higher faculties, by which alone we can live truly here below, as well as in the heavens hereafter.

Hence throughout man's eventful history we find the institution of a priesthood for the cultivation of the religious sentiment, just as special instruction is found necessary in the arts and sciences.

Could Ideal aspiration have been given for nothing? If so, and if we are to share the fate of the rat, and the worm, why mock poor humanity with a yearning destined only to disappointment? "Is man's nature," as Sir William Hamilton asked, "only a living lie?"

Tourgueneff asks, "Why, then, this tendency to pray and praise?—this distinctive upward look for justice and consideration, when our fellow-creatures refuse it us?"

Morality without being backed by the rational intuition of religion would, indeed, have little chance of surviving all the weeds that threaten to choke it. We cannot always command favourable conditions for ourselves, or for our children: what then remains for the many placed under conditions of life altogether unfavourable to spiritual evolution, without the rational intuition of the universal spiritual Fatherhood of God? This alone wards off despair, the corrupter, the soul-destroyer. Surely it is the hope of a better land that sustains the righteous poor; although in their case, as in the case of the majority of men, their faith is dogmatic, instilled from without. We do not call God the father of cats, dogs, lions, or monkeys, but the Father of spirits. To know God, which as St. Paul says, is to enter into the life eternal, is not given to the lower animals; hence the idea of a future life is not theirs, neither is the moral law of universal benevolence revealed to them. They are bound by no sense of responsibility to maintain the moral order of the universe in all things, and thus to live to the honour and glory of God. But only through our being ourselves developed in benevolence and justice, can we have faith in the goodness and perfection

of God, the Ideal Being; for our judgments of others must needs be tinged by our own characteristic idiosyncrasy.

Savages are like children, each one acting simply upon the spontaneous impulses of his own idiosyncratic, unreflecting nature, both being incapable of making the conceptive generalization that only "what is fit for law universal, can be really regarded as truly moral."* It is a postulate of reflective reason that the Sufficient Cause, or Creator of all things, has a sufficient reason for whatever He created, inspires, or occasions; and as action for the Good, or Best, for noumenal, or spiritual Being, is the motive with which He has inspired us, we cannot rationally credit Him with any other purpose.

We find it written in the Wisdom of Solomon: "The ways of wisdom are ways of pleasantness, and all her paths are peace." For in the eye of reason, the giving up of an irrational or malignant will in conformity with the Divine order, does not appear as a sacrifice, but as a saving of both the subject and the object of malignity from evil, or suffering, such being, indeed, redemption from the ways that lead unto death. Thus also martyrs of love, Divine and human, or of patriotism and philanthropy, embracing, as they do, these several causes with their hearts, feel that they are not really victims, for they are but truly actualizing or *carrying out their own* nature in devoting themselves to the service of others.

Suffering is the spiritual crucible appointed for man, in which the sincerity of his religion, whether it be of the heart, or of mere external observance, has to be tested and tried seven times seven in the furnace of affliction. If a man cannot trust his Creator through the trials of this life in the certain faith that what God does, either actively, or by permission, is well done, with what love or hope can he face death, and still less immortality of existence?

* KANT.

All trial, all struggles, when regarded as means to the end of the evolution and perfection of our spiritual faculties of faith, love, and hope, are approved of by reason; and were it not that the flesh is weak, we should voluntarily, or of our own accord, embrace them, seeing that "qui veut la fin veut les moyens." As to the new doctrine that happiness is undesirable, it is literally self-contradictory, and so is ridiculous. Meanwhile, pleasure and pain, health and sickness, wealth and poverty, joy and sorrow, hope and fear, are alike our educators here below. None of them are weeds to be eradicated out of our pilgrim way, or regarded as the intolerable. "If we cannot really bear them, we die," said Epictetus. Impatience proceeds from want of balance in feeling, intelligence, and will; and alas! also the doubt that our Creator has, what He requires of poor finite man, *i.e.*, a sufficient reason for whatsoever we are subjected to. Is it rationally conceivable that the Imposer of the moral law should Himself disregard it, and act out of malignity towards His own creation, or rather towards the creature, whom, through the gift of reason, He has admitted into His counsels? The final end resumes the motive and purpose of the whole of life. By the very nature of our intellect, we are thus bound to judge of our own creation, as well as of other occurrences.

Thus, in the Book of Genesis we see it stated, God saw that His work was good. In other words, it satisfied His mind and will as having the Good for Being as its ultimate end: for what other end is rationally conceivable to us as good? All work, *i.e.*, rational activity, implies an end or purpose.

Reflective reason gives us *Normwissenschaft*, *i.e.*, knowledge of the meaning of the law, and of the rule. The moral sense demands the fulfilment of the end in action, *Zweckmässigkeit*, or right self-determination. This is the doctrine

of metaphysical, or spiritual Idealism. No rational human Being has ever pronounced, or could ever pronounce a work of malevolence (*i.e.*, one the object or aim of which was the infliction of suffering for its own sake) to be good. Hence our instinctive trust in the goodness of God's Providence, however veiled in thick darkness it may appear to us at any particular moment.

"E'en the shadow on the dial marks the presence of the sun."

Both instinctive and reflective reason indicate that life is given by the Creator for joy, which intensifies *as we become more and more fit for it.* The natural instinctive desire of joy of life is seen in the exuberant spirits of very young children when given a treat. But only when our reason is sufficiently developed to the height and breadth of the knowledge of God, can an adult, or aged man arrive at steady cheerfulness under all the trials of his life. But no life can be said to be utterly joyless with love for its portion; and who would not shrink from the gift of an eternal hereafter without it?

If, as Jesus said, "Love is the fulfilling of the law," we must be sure that love, with its exceeding great joy, will remain, whatever else may pass away. As love alone is joy, so love alone can produce joy. Spiritual love is God's last best gift to man; spiritual love meaning not merely Divine love, but also the love of spirits for each other. Love approves itself to our reason, for it brings with it trust in the fulfilment of the craving for joy of life that animates our will; and it is, moreover, the hostage, as being the present realization of the *hope* that is an essential element of our Being. "In its given content, the subject has relations which do not terminate within that content." *

The spiritual faculties of man indicate a longer, fuller, and more perfect existence than this planet affords. What matters it, that the benevolence of God cannot be said to

* Bradley.

find fulfilment here? Disappointment here below only makes us place our treasure above.

As to what Shelley calls the earthly Venus, of course, whilst men have interpreted love as meaning the lust of the flesh or of the eye, it can only be a more or less frequently recurring accident of a man's life, destined to gradual decay with the physical organism. Fortunately for women, their masculinely enforced chastity has prevented them from regarding love in such a hideous light. License does not bring with it the true joy and dignity of law, although it may forge chains of habit stronger than those of nature.* Symmetry, or harmony of Being, can only be found in monogamy. What is an object to us is not foreign to us, that is to say, it must stand in some relation to us, because it is only through its relativity to our feeling, intelligence, and will, that it can become an object of thought to us; only the most intimate relation of counterpart or complement of our own Being answers to the Ideal of marriage; but as we cannot desire that of which we have no conception, such marriages are few and far between.

External perception is a matter of accident, therefore the later method of education dwells upon the importance of furnishing object-lessons, because of their offering a variety of objects, such as the daily experience of the individual may not afford, to stir up the intelligence of youth. But apperception, or reflective introspection is voluntary, and seeks not only its own objects of predilection, but also to comprehend the whole, or the complete scheme of the rational universe. But how can this be done, when our individual Being is lop-sided and idiosyncratic, and therefore not capable of furnishing a rule applicable to all persons? The Hebrew myth of Eve being made from Adam's rib indicates the perfect oneness of the two in one.

* Buddha spoke of the beatitude of knowing the law.

Certainly, only through union with a complemental, or counterpartal personality, can the equilibrium of judgment, as of all the attributes of Being, in which perfection exists, be attained.

"But love is neither bought nor sought,
It comes a monarch to its own."

"True love is an intuition and a surprise; not the result of a plan or purpose.

"Fidelity can only be predicated of true love, or complementary unions; for only when one is truly happy does temptation to infidelity cease.

"The postulate of man's spiritual life is the harmony of nature with spirit, or the spiritual constitution of the universe."*

Thus marriage is both physical and spiritual in its passion and purport; as morality being altogether an inward, or spiritual grace, cannot be substituted by any amount of money given in charity, so, also, a man's making an offer of marriage, or a woman's acceptance of it, is no certain sign of true love, although the one may make believe to have real benevolence, and the other may make believe to have attained the happiness which is the true sign of perfect love. An *essentially* unattached couple can only *play* at true love. *If* love is not there, it cannot be made, in spite of the common expression, "to make love." Yet the parties concerned would indignantly repudiate the accusation of insincerity, which is immorality to one who has any sense of truth left in him.

Morality aims at the Ideal in marriage, as in everything else; and the Ideal of marriage exacts, above all, truth, or sincerity and harmony, or perfect sympathy between the persons contracting it. Each one should give a fair but complemental equivalent of feeling, intelligence, and good-will to what the other furnishes.

These are the true marriages prompted by essential, or

* James Seth.

spiritual sympathy; they only may truly be said to be made in Heaven.

Those who truly love can bear all things, hope all things, and endure unto the end, for their reward is with them even now, spite of the painful process of the evolution of our reason, which is the necessary preliminary to the beatitude of finite Beings gifted with free will.

True love is the inspirer of chastity and sexual morality, and also of religious aspiration, for it brings with it heartfelt gratitude for true joy of life, such as no mere earthly prosperity can suggest, and intensifies by doubling our sense of dependence upon God.

For although struggle and punishment may be necessary for the attainment of knowledge and the correction of error, they alone could never produce love to God in the soul, nor trust in His goodness for the future; and what would the prospect of eternity be without such trust?

True love, meaning the perfect mutual affinity which results in the sense of fulness of life and its ever-renewed joy, knows no grudging at the happiness of others, for they who drink of that fountain thirst no more; therefore, unlike the strugglers for worldly success, they are full of good-will and desire for the happiness of their fellow-creatures, and moreover, through the power and grace of love, they are more capable of helping others on their way to the attainment of the same, than when they are themselves desolate and shipwrecked, weak and ungracious. The Ideal of morality is an aloe growth, for it takes at least a hundred years for the result of individual evolution to be apparent in a more exalted social Ideal of the Good for Being.

In the meantime, many fresh ideals of mushroom growth are started, and die the death of rootless things—things that have no enduring foundation in the essential nature of noumenal, or *real* Being, the one *Ding an sich und für sich*

in the creation, on which the eternal cosmos hinges. Witness the partial command of the elements which is given to man: how, in spite of the law of gravity, he sends heavy cars up Vesuvius, makes water rush uphill to suit his convenience, makes electricity his messenger more rapid than wind, and with the magnet guides his course over the trackless ocean; nor are the secrets of the stars hid from him—reason interpreting visual appearances and calculating their times and places, feels no more a stranger amongst them than in the jungles or the desert places of the earth.

Of course man only governs by, or through, the order of nature—the law of causality. He can only counteract one cause by the application of a more potent or immediately active one in opposition to it.

Metaphysic has been compared to the web the spider weaves out of its own entrails; and certainly the three modes of causality are known to man through being present in his own Being. This it is that gives him the cue to the understanding of the universe. We can only represent truth to ourselves in so far as it is presented to us in the modifications of our own feelings, intelligence, and will. Experience is the one seat of reality for us: but be it physical or spiritual, it is the spirit of man that interprets experience through the concepts of the understanding.

"The more anything is spiritual," says Hegel, "the more is it veritably real." No finite Being is altogether self-consistent. Personal individuality indicates idiosyncrasy of character, or one-sided development of Being; each individual has to realize its various aspects in the chance world of temporal events. Hence ideas and existence cannot precisely correspond, and the want of this correspondence means to some extent *illusion*." But although illusion exists here and there, the whole does not appear so to us, as in general our ideas are answered by events."

We cannot say that existence does not on the whole correspond with our ideas, although there are higher and lower ideas—more beautiful, and less beautiful, truer or more exhaustive ideas; and our evolution consists in attaining to these last, and in living up to that Ideal standard. The more or less incomplete our knowledge is, the more or less erroneous it is.

Privation and failure imply always an outlying field of reality. "Anything is absolute, when all its nature is contained within itself."

Finite Being means partial non-Being. "The criterion of truth may be called the inconceivability of the opposite. A thing is impossible because it contradicts positive knowledge." The self-contradictory is impossible of belief to anyone. But this impossibility may be relative to the want of development in a person. "The opposite of a thing is impossible in so far as the thing is real." The opposite of reality is nothingness, not mere privation of a part.

There may be facts that are only accidental appearances. The principles of thought, or of internal harmony, are divergent aspects of the one idea of the concrete unity of Being. They are absolute and *à priori*, forming the ground and understanding of all *à posteriori* reasoning. "The more systematic, and more fully organized a body of knowledge becomes, so much the more impossible becomes that which conflicts with it at any point." "The more real or true to experience a thing, or doctrine is, the more inconceivable is its opposite."

A person with only sensibility and desire, without intellect, and reflective judgment, is, as we say, "not all there"—either he is a born idiot or a madman. Equally a person without the realization of finality, upon which all hinges, is lost to virtue and happiness.

Without reflective judgment there is no sense of respon-

sibility to the Creator; there is, in fact, no real apprehension of our absolute relativity to an Absolute Being, or of the various real relations to other relative Beings who are bound like us to obedience to the Cause of causes to Whom alone the idea of duty applies. The man who consciously, or voluntarily, ignores this *se relégue* to the rank of a mere animal, such as his own dog: for him no Father of spirits exists, to whom his sense of accountability to be a true or good man, such as he was designed to be, refers. The human reason can neither go short of this conception, nor go beyond it.

Who could wish to have dealings with such a man? Without it what is to hold or bind us under the pressure of difficulties or the hallucinations of temptation? Instead of being a charioteer who drives his terrestrial body like a vehicle that is entrusted to him, man becomes like the fly, which thrown by chance upon the wheel of destiny, exclaimed, "How fast I go!" Such is man without reflection, and, consequently, without faith, love, and hope, and the *self-control* that comes of these fruits of the self-conscious spirit—not of the body and its lusts.

Moral men who *believe they believe* in no Supernatural Power, cannot prevent their being themselves the offspring of ages of faith. Travellers tell us of a certain northern tribe of nomads, which, when surrounded by Pagan star-worshippers, prided themselves on the superior dignity of their own daily worship, at sunrise, of the Unseen God. Certainly those who have arrived, through the highest exercise of all the faculties of their Being, at the conviction of kinship with the Father of spirits, may well be proud of their achievement; but it must be remembered that the concept of an intelligent, loving, and All-powerful Creator must be a synthetic judgment, to which our feelings, intelligence of causality—sufficient, efficient, and, above all, final—the last

involving the representation of our own will, or instinctive tendency to act for the Best for Being must all contribute.

This causal trinity in unity of evidence, alone constitutes a sufficient reason for our faith, as well as for our love and our hope in the Supreme Absolute Being.

Believing, as we must do, in our own existence, we can believe in other existences; and loving others as we do, we can rationally believe that they love us; and as we ourselves act for what we regard as the Best for Being, we intuitively attribute the same motive to all rational Being—including our Creator. "Come let us reason together," says the Jewish Jehovah, for it is thus that we arrive at a certain faith and hope of good—for where love abides, joy abides also.

But self-love, and social, without Divine love, would leave the world a moral chaos, for as Wordsworth so beautifully says in his ode to Duty, "When love or desire fails, duty still holds the rudder of our course"; for the principle of sufficient reason itself is but the embodiment of what we regard as the right of our Creator to require of us, as rational Beings, in all our proceedings. Mere altruism, or self-sacrificing regard for others, such as wife, children, father, or mother, can no more dispense with morality, or conformity to the Divine order of general justice and benevolence to all, than prudent self-regard can dispense with kindly regard for others.

Our Ideals answer to the fundamental ideas of reason, the representations of the attributes of Being, which are love of truth, love of harmony, and tendency to goodness, or good-will in action. Being is the *quo nihil majus cogitari potest.*

What do we mean by truth, if not truth to Being, *i.e.*, correspondence, or conformity with the nature of Being, its attributes and its rational postulates? Outside of this, we cannot understand, and consequently cannot love, desire, or hope anything. The idea of our own Being, is still the necessarily present in the Ideal of harmony, for egoity

is the first factor in relativity, which must always primarily involve two factors—the subject and the object. The Ideal of goodness is that of the categorical imperative of obedience to the order of subjective and objective conception. Self-love and social, are of Divine ordering; hence, to conform to them in action, for the Good for Being, is our duty to God. If either of these typical mainsprings of human conduct are disregarded, whether it be the sense of Being, or the sense of the relativity of Being, or of the concomitant sense of the tendency of Being (feeling, intelligence, and will, being represented under the categories of sufficient, efficient, and final cause), there can be no such thing as real morality; just as St. Paul said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Descartes includes feeling and will under the principle of thought, requiring that they should be made clear, or intensified by reflective consciousness. Were it not an admitted fact that "the theory of logic is still inadequate," I might, as a woman, have hesitated to come forward with a new standpoint for induction from effect to cause, and for deduction from cause to effect. This standpoint I regard as furnished by introspective reflection on the attributes of Being as they are exhibited in the positive of our own Being, with the comparative recognition of similars, and the Ideal substitution of a superlative similar, according to the law of Impersonation, where we recognize processes of design, such as our own minds conceive, although on a finite instead of an infinite scale. To speak of the rights of man is to assume logically that each person is an ultimate reality, whose claim to self-realization, according to reason, ought to be respected and satisfied. "Each, as part of a whole, must find its own self-realization for the whole universe to be rational." According to Hegel, reality must possess rationality; and

the aim of Hegel's dialectic was to prove that all reality *is completely rational.* At all events, nothing but what is presented to us in sensible experience, or represented by us emotionally, intellectually, or morally, can be either recognized, or re-represented by us reflectively. In this sense, the French saying: "Ce qui ne se sait pas n'existe pas," is true; and it has also been well said that each one of us sees a different world to the other, for the development of the senses, and the evolution of the intellect and the emotions differ in each case. The high, sense-transcending Ideal treats of what has been called "the love of attributes," or of spiritual excellence. Low Ideals treat of the lust of the eye, and the pride of life—the life that fadeth and withereth like the flowers of the field.

Each one's Ideal is in accordance with his, or her, ontological evolution; for "chacun cherche son plasir où il le trouve." True joys and enduring happiness are the quest of those "born again to the Spirit."

For Hegel, the Ideal lies, not in ignoring the rational claims of individuals, but in seeing in them the embodiment of the universal reason in which each has his appointed place in the Divine plan. We fall into more difficulties than we avoid, by a low estimate of the self-conscious individual. An orchestra, as we know, is composed of different instruments, which together produce the grand result of a perfect symphony; only each one must play his part well.

Ambition, or the love of power for its own sake, has been called the last weakness of great minds; but when one thinks of the cruel want of consideration for the feelings and self-respect of others, even to counting their very life as dust in the balance of one's own will, or self-importance, ambition appears as an ugly foil to the pure spiritual aspiration to influence other men for their own good, and

for what has been truly called the "greater glory" of God. Ambition is, in fact, the preponderance of self-consideration in the career of life; whereas holy aspiration towards personal excellence is kind and sympathetic, no one is made little of, but both the leader and the led are alike blessed and helped onward in the path of duty, which leads to the Father of spirits, and to the rest and joy prepared for all good and faithful servants of the Great King. Arbitrariness and caprice are alike akin to ambition in ignoring consideration for others, culminating, as in the case of some of the Roman emperors, in an inordinate desire of exercising power on the very slightest occasion, and moreover delighting in making others feel that they were under coercion. Thus tyrants are naturally cruel, like children and boys. This disposition is particularly unsociable and unamiable in domestic life, where it is designated as overbearingness. On the other hand, to be utterly devoid of any desire for influencing others for good, inspires contempt in those who are generous enough to feel for the general interests of humanity.

Only by the reflective study of the roots, or springs, of our desires can we arrive at any rational judgment as to their worthiness, or worthlessness, for Being as such.

It is this that determines their merit, or demerit, and enables us to decide whether they should be cultivated or extinguished. Let us take for our consideration the desire for private property as opposed to Socialism. Even if future emergencies regarding food or clothing, and even intellectual training, be provided for by a given social state, what would be the benefit if these so to speak mechanical arrangements tended to check the natural stimulation to industry prompted by the various forms of feeling, such as self-love, conjugal love, the love of offspring and country. Would any real gain accrue to humanity in such a case?

It is the particular demands made upon our emotions and

sense of duty that develop character. These demands are the efficient causes of our evolution, as occasioning the vivid sense of the particular relations in which we stand to certain individuals, and towards our Creator, for without real emotion how can we be said to love either God or man? Again, when the happiness of the individual is ignored, what can be expected regarding the happiness of the race? or when the culture of the individual is neglected, what progress of the race can be effected? Is it by returning to the days of tribal ownership, in which women, food, and arms were shared in common, that the value of the individual soul, so much dwelt upon by Jesus, will be increased?

And if women be judged unworthy of intellectual development, how can we wonder at the staring want of morality in men who are the sons of such creatures? Out of the moral swamp of ignorance, indolence, and the lust and pride of life, what but the minotaur could be expected to emerge?

Thank God, however, as the ancients had their Hercules, Theseus, etc., we have had men like Rousseau, John Stuart Mill, Auguste Comte, etc., who all brought forward the importance of the female element in civilization. Yet the truth remains that those who would be free must themselves strike the blow; and until woman herself struggled for her rights, there was little hope of her attaining them; and the newly-acquired knowledge that she has to fight her own fight for the redemption of her sons from the degradation of sensuality, as well as for her own redemption from ignorance and its accompanying superstition, is strengthening her hand in God.

Instead of "youth at the prow, and folly at the helm of life," we want reflective reason and eternal hope to steer the bark of youth, so that it may not founder, or be disabled at the start of the voyage of life, for where the treasure is, there will the heart be; and whilst this world and its passing

shows are taken for the all in all of life, the provision made by youth for its future even here is sad indeed to contemplate, and the name of the wrecked is legion.

Even religion, without understanding and influence of reflective reason, cannot save man from the quicksands of which folly makes a joke, or from the outraging of Nature, which is the sin of disobedience to the Divine design.

Religion is the high sanction of the moral sense, making obedience to God the categorical imperative of duty; and as it is through reflective reason that we arrive at the apperception of our own soul, so only thus do we reach at the idea of an Absolute, or Perfect Being, Whose will constitutes for us the law of self-determination. When we speak of the goodness of God, we mean that a perfect Being has goodness for one of His attributes. The fundamental ideas of reason are representations of the attributes of Being, and are as much facts of the inner life of man, as hunger and thirst are facts of the bodily life; we crave for knowledge of causality as for bread.

The monstrous ideas of Deity, that have been the reflections of man's own undeveloped Being, have hitherto beckoned him on to cruelty and destruction, rather than to the emulation of God's good-will towards men, and to the hope of Heaven, or happiness which springs therefrom, and which a more developed consciousness of noumenal Being suggests. Although eye hath not seen, nor ear heard what yet remains for man to contemplate in another stage of existence, yet reason assures us that there will be ultimate satisfaction of the *emotions*, *intellect*, and *moral will*, and that sympathy or love, justice, and benevolence must always be desired by us. What is most required now is a reorganization of society favourable to the building up of individual character, which is now, alas! so little attended to under the present régime of cramming for public examina-

tions, etc. Through the express cultivation of their several gifts—æsthetical, logical, or practical, men might well find in a free country, on their own account, different, but congenial, spheres of action; although it would seem that some amount of competition among contrasted natures were necessary to maintain energy and sufficiency of balance in character. Were every individual a finished moral Being, Socialism might possibly take the place of competition, but not until then.

It is the spread of individual moral enlightenment, and enthusiasm, that alone can permanently regenerate society, securing justice and the happiness and stability of nations.

That is evil which thwarts, and that is good which promotes the ultimate end of action, which is for the actualization and conservation of the integrity, or wholeness (what the Bible calls "holiness") of Being.

This is what Jesus meant in saying: "Be ye perfect, as your Father in Heaven is perfect," thus teaching the necessity of keeping the Ideal standard of perfect Being always before our eyes. The automatism of habit induced by the constant repetition of acts, may be, but is far from always being, extended to the desires from which they spring; hence the wearisome sense of incessant struggle.

"The use of rewards and punishments is the support of states," says Lord Bacon, "for thus is man swayed by hope and fear"; mere routine is dead-alive paralysing desire. But when our various desires become co-ordinated and harmonized by pure reason; and when morality is so stimulated by the religious sentiment, an important part of which is remorse for disobedience to God, when love, and not fear, is felt for the Supreme Being, the harmony of intelligence and will becomes the ruling habit of the mind.

Self-love may fail, and so also may social sympathy; but the sense of duty to God can never fail where reflective

reason reigns. *Reflective reason is the instrument by which our lower desires are subordinated to our higher, or spiritual nature.* Here is the place of the second birth unto righteousness, taught by Jesus and by the old Brahmanic religion, the fruits of which are faith, love, and hope in our Creator.

Seeing that emotion is the sail, whilst reason is the rudder that steers to the desired goal of happiness, or perfection of Being—for the terms are convertible—the religious emotion is necessary to drive man's hope to the better land beyond the grave, where reason will be justified of her children in the rest that remains for all who truly love God and their fellow creatures; merely to be driven by the penalties of the law is not life indeed.

Such is the imperfection of our mortal nature, that man needs the Almighty arm to lean on, and the Ideal Being to look up to, to be able to keep his armour of faith, love, and hope untarnished amidst all the smoke and fire and death of the battle of life. To whom should the idea of duty attach? To whom should our sense of responsibility apply, if not to our Creator, to the Master of life and death, the Disposer of events, and the Inspirer of hope as of the awful dread of the contempt of the laws, and the order of reason?

Individual love of liberty, when combined with the love of truth, seeks to secure justice in the civil and political laws, of which it acknowledges the necessity, respecting even at what they are worth, the expediencies on which executive authority mostly proceeds, in consideration of the beneficial results of which any particular influence, being brought to bear, may be productive. Without such individual love of independence, combined with a profound sense of morality, which will always be found to be directly or indirectly related to the religious sentiment of hope or fear, mankind, instead of progressing in knowledge, love,

and benevolence, would fall under a dreary servile bondage to authority, custom, and force. But as art for art's sake is a solecism in reason, so the exercise *of the will for mere wilfulness' sake*, would bring us back to the state of society that prevailed before the Flood, when everybody did what pleased himself only, or what pleased some other person stronger than himself. Morality is *the fruit of the distinct evolution of each of the attributes* of noumenal Being—of feeling, of intelligence, and of the will for the Good for Being, synthetised in reflection on the unity of Being *as a whole*; reflection itself being but the culminating effort of reason to attain to a standard of sufficient reason for faith, love, and hope, out of which emanate self-reverence, social regard, and Divine adoration, the three motive powers of our human nature, upon which the Ideal of morality rests, and on truth or fidelity to which our sense of responsibility hinges. Hence love is the fulfilment of the law, or the Divine order in the universe, for love is made up of faith and hope: without these it is a starveling. It has been well said, that "a great Ideal is the most practical thing in the world."

As a matter of fact our practice is absolutely directed by our ideas, bad or good, therefore a low Ideal is fatal to virtue. What I want to present to the mind of my readers is the true or *Ideal position of rational self-love* in any sound scheme of practical morality. Here we have the positive, out of which the comparative and superlative Ideals proceed. The apparent contradiction between egoity and altruity is resolved into the higher harmony of love for the All-Father, and obedience to His laws. The love of others is seldom found in its highest perfection, unless associated with the love of God. "I should have loved thee less, loved I not virtue more" is a quotation made by me in a former work; and I was much blamed for substituting the word

virtue for that of *honour*. But as the word honour is emphatically a man-regarding feeling (the family being a corporate self to which praise or blame is attributable), substituting *le respect humain* for virtue, which is altogether a God-regarding sentiment: so I repeat the quotation, only withdrawing the name of Lovelace. It is a mistake to suppose that ancestor worship is confined to China, for duty is still held to be due to ancestors in all the great Empires of Europe.

Conscience makes us fearless before man, but fearful of offending our Creator. If man had no liberty of choice, there could be no such thing as the sense of responsibility to use the reason which God has given, however the heathen or Philistine may rage.

The principle of reflective thought is that of sufficient reason, which, while not ignoring the personal equation necessary to be made in each case (for a man cannot be what he is not, or do what he cannot), still holds the standard of right and duty. The idiosyncrasies of each person may be taken into account in the summing up of what is required of them individually without lowering the abstract Ideal.

Deprived of reflective reason, man would no longer be able to regard himself as God's vicegerent upon earth, but would fall into the category of a sentient machine, under which Descartes places the lower animals. A Sufficient Cause represents the idea of adequacy for the production of a given effect: whereas efficient causation represents a relation between at least two terms or factors. Spontaneous self-determination is under the principle of final cause, or action for self-conservation, and for that of those connected with us. Deliberate reflective will is under *the speculative sense-transcending* reason, which postulates the existence of a Sufficient Cause for our *own* existence, and

for that of all else of which we are aware, to Whom we owe, as *rational* Beings, obedience and adoring co-operation in the rational order of the creation in which we live and move and have our Being. Man obviously requires outward circumstances to call internal incentives into play. If no objects capable of inspiring trust and love approach us, how can we *feel* these emotions? Hence it is only as the higher elements of our nature become more and more developed, through the presentations and representations of fitting objects, that we are able to recognize around us evidences of the exhibition of power, wisdom, and goodness, in the orderly universe of which we form a part. Thus it is that we believe from the analogy of design in the macrocosm, and microcosm, that the same sufficient reason for action which our Creator has imposed upon us, *i.e.*, the Good for Being, is the motive and aim of the entire creation.

The mind of the lower animals having no part in the conception of the cosmos, we do not attribute to it life eternal.

The conception of the Good, or Best for Being, as such, is not seen through the mental lens of an ignorant, thoughtless, or depraved person, such an one not having yet reached the rung of the ladder of evolution fitting him for such a conception.

Moral enlightenment, or the comprehension of the scheme of the universe, can only be acquired by a general development of the feelings, understanding, and will, by free and independent moral inquiry.

Though the religious feeling, and the rational beliefs arising therefrom, may supply motive and sanction to the formation of Ideals of conduct, it is to the science of ethic (which treats of the End, in view of which we both spontaneously and reflectively act, *i.e.*, the highest Good for

Being as it has been Divinely ordered) that we must look for rules of conduct, which are supplied in their incipient form by the self- and social-propensities co-ordinated and controlled by the practical reason, or sense of obligation to act in accordance with them. The reflective sense of responsibility to obey the Divine order, cannot rationally be supposed to inculcate the eradication of the component elements of that order; and if we are to love our neighbour as ourselves, we must first feel a proper self-regard. "We can only serve God by obedience to the plain dictates of reason, and by faith in that moral order, through which we necessarily interpret the world, seeing that He has constituted it to be law to us. Morality is individual self-determination for the true interests, or real Best for noumenal, or spiritual Being, as such. But to generalize this principle of reason, we must ourselves have arrived at it, for it can only be *introspectively known by us*, or be intelligible to us *through our own feelings, intelligence of causality* and *will*, or natural tendency in action. As Sydney Smith said, "Corporations have neither a body to be kicked, nor a soul to be damned." Moral appeal in the last resort is always to the *individual Being*. Hence the American assertion of the right of the individual to pursue what he considers best for himself, so long as he does not interfere with the same right in another person. This is what constitutes society, as opposed to the gregariousness of the early tribal communities. The individual Ego is the stronghold of spirituality. "He is the free man whom the truth makes free"; not the slave of passion from within, or of pressure from without. Truth to feeling, truth to intellect, and truth to the moral or practical sense, is the *sine quâ non* of a true man. "Treu meiner Pflicht, mir selbst treu, dass Treu stets meine Treue sei."

The Ideal of reason is properly one with that of evolved

spiritual Being, which it is its function to reflect as one and indivisible. But as we describe things by their properties, so we define noumenal Being by its attributes, and thus speak of the Ideals of reason under the categories of feeling, intelligence, and will, and of reflective inference, or transcendental metaphysic, which treats of the pure Ideal, or Ideal Being, from which the notions of truth, beauty or harmony, and goodness, are but abstractions. Our Ideal of the universe, as exhibiting the order of reason, is derived from our Ideal, or rational conception of its Creator.

As it is through reason that we interpret the cosmos, so the exercise of reason is implied in its design and construction; what we intelligize must be intelligible to reason.

Man logically postulates the "ought to be," according to the data furnished by his own rational Ideal of the purpose of all activity in rational Beings; "Evil, be thou my good," says Milton's Satan.

As man rationally expects provided satisfaction for physical hunger and thirst, so he rationally looks for the gratification of his natural desires for love, for knowledge, and for righteousness, for justice, peace, and universal good. Such satisfaction not being found here, it is evident to reason, that this world is but a preparatory stage of existence, commonly called "a state of trial," because fraught with disorder, injustice, lovelessness, and even positive malignity, or "devilry," as it used to be called.

Hence it is to a life beyond the grave, where, as Milton says, "the Providence of God will be justified to man," that we look for the hoped-for satisfaction of Being. Real *instinctive desire* is one with the rational intuition of a purpose to be accomplished. We do not call drunkenness, or theft, instinctive desires, but aberrations from these, or *immoral*

ones. If we see a man the picture of hopeless despondency, we surely do not say: "How beautiful, how delightful, how Ideal is this state of Being!" nor do we wish to embrace his pessimistic philosophy, or his religion full of terrors.

As the reasoning faculty becomes more and more developed in the race, the doctrines of damnation and pessimism will be held in the natural horror we feel for whatever is a direct contradiction of the principles upon which our life is instinctively conducted: for man logically dislikes self-contradiction, and as a thinking animal (*vide* Aristotle), when told he is entirely on a wrong scent in seeking to *understand causation*—sufficient, efficient, and final—a darkness that can be felt settles down upon his spirit, a dread such as is produced in us by an earthquake, a destroying whirlwind, or a consuming fire—and it is out of this horrible discord of feeling, intelligence, and will, that superstition (*Aberglaube*) springs.

Resentment, when called for by injustice, or by culpable neglect of kindly consideration, so far from being inimical to the interests of society is virtually essential to its existence. "Be ye angry (or indignant) but sin not," says St. Paul. To suppose a state of things in which injuries could be inflicted without exciting any resentment, and consequently without entailing any requital, is to suppose a community in which the lives and property of men would simply be handed over to those who have the least conscience, and the most malignant will. Rapine, assault, and murder would become normal and universal. Natural resentment has the immediateness of an instinct, and the business of ethics is not to extirpate instincts, but to exterminate injustice, or the outraging of natural instincts.

If no sense of affront, no angry feeling at insult arose in our own mind, who would avoid affronting others? The fact is, that the contradiction of nature refuses to be stated

in logical terms. How could we reflectively legislate against the violation of the law of self-conservation, if the impulse to defend ourselves were not innate in us?

When we talk of our rights, we mean the right of man to be treated like a rational Being. Compassion for others is not injustice, or contradiction of this, for it is a part of rational conduct to sympathise with the falling off from perfection in our fellow-creatures, and to be ready willingly to waive even our rights in favour of a fellow-creature more distressed than ourselves. But the fundamental concepts of intuitive reason remain, and we must always be able to give a sufficient reason for our every act if we would truly endeavour to keep the moral law; for a good-natured fool may be more dangerous than a knave.

Natural resentment, or virtuous indignation, if over-indulged in, may nevertheless degenerate into malevolence, which is as injurious to the subject as the object of it. Hence "the golden mean" of Aristotle. Self-love and sympathy must be combined with the reverence for the Divine order, or will (which is called true religion), for true morality to be predicable of our conduct.

In the order of reflective reason, spontaneous emotions become transformed, or translated, into abstract moral sentiments under the laws of causality and the principle of sufficient reason; just as mere instinctive curiosity to know what is going on around us, passes into an elevated desire to understand the order of the universe, and the nature of God.

Feeling, intelligence, and will, are here comprehended *under the indivisible Whole* of Being; although, as the notes of a chord of music can be played separately, so feeling, intelligence, and will can be separately appealed to. Even empirical *sense experiences*, together with their accompanying imagination and memory, must be taken

into account for the comprehension of the nature and destiny of man; for thus is the physical cosmos revealed to us as the necessary condition of finite consciousness. None of the fundamental concepts of reason, which are of the attributes of Being, and its modifications in psychical experiences can truly reveal, or indeed give us any ideas of the material universe, which only arise in our mind through sensuous experiences of colour, form, sound, smell, taste, and touch, or contact with its accompanying sense of resistance.

Our sense of right to hold our own as regards truth, love, and justice, is equally exhibited in our struggles to maintain a place for our bodies in space. Even the atom shows resistance to force, although it may yield to fusion through its chemical affinities, but still remaining always capable of return to its individual integrity of essential constitution, and of embracing a more perfect affinity, if such should appear.

True love, which is the foundation of spiritual marriage, or the marriage of souls, that is made in heaven, is not a property, or quality of either of the individuals concerned, but is the name for the relation of correlativity or counterpartism of spirit that exists between them. It is this Divinely-constituted supplementariness of one sex to the other in physiology, and of one personality to the other in ontology, that is the intensest form of relativity between bodies and souls, as chemical affinity is the closest attraction between unorganized atoms. Psychical complementariness may stand in some relation to physiological heredity; for we are not responsible for ourselves, such as each one of us comes into the world. But the seat of responsibility for self-culture is in the reflective will, the law of which is action in accordance with the principle of sufficient reason.

Now the sufficient reason for self-determination, according to virtue, or the moral sense, is not the lust of the flesh,

the pride of the eye, or worldly place and power. As the flower fadeth, and the grass withereth, so these things all pass away; and, at all events, whilst still in the flesh, we ourselves pass away from them, out of their sphere, either into illness, weakness, and death, or, as the deep spirit of man has borne witness throughout the ages under every variety of clime and circumstance, into an eternity beyond our time here, where the Father of spirits will become more clearly revealed to us, and where reality, or enduringness of existence, will no longer be attributed to things of sense, of the earth earthy. Dr. Bradley, in his work on *Appearance and Reality*, says that the essential message of Hegel is that "outside of spirit there is not any reality, and the more that anything is spiritual, so much the more is it veritably real."

CONCLUSION

THE one object of this, and all my other publications, has been to endeavour to present to the reading public a rational definition and carefully worked-out exhibition of the nature and process of Thought, spontaneous and reflective, of which last morality is the crowning outcome.

Spontaneous mental representation is phenomenal, expressing single aspects of the three attributes of Being, feeling, intelligence, and will; whereas reflective representation summarizes them all in the wholeness, or unity, of Being under the principle of sufficient reason. Morality is the science of the end, or purport, of all rational activity, and, consequently, of thought, or mental representation itself, the aim and goal of which is the essential realization and conservation of the integrity of Being. Even in the mind of the savage the conception of causality is inseparable from all received sensible impressions or appearances, and in tracing back effects to their causes, he attributes all that happens in the most direct, simple, and natural form to some noumenal Being, who, like himself, is a *vera causa*, thus unhesitatingly identifying causality with noumenal Being. But before the beginning of science man's religion is anthropological, instead of spiritual or metaphysical. Although self-consciousness leads necessarily (*i.e.*, logically) to the rational substitution of similars, the effect being of the nature of the cause, it is to a similar spirit, and not to a similar body, that it refers. Thus for the

production of effects of a spiritual kind, such as righteous indignation against injustice, we instinctively, as is seen in the whole history of man, assume the existence of a spiritual Origin, or a Father of spirits, to account for the spiritual phenomena of our own nature and that of all rational Beings. It is to our sense of dependence arising out of our limitations, or the weakness, of every part of us, that the emotional origin of religion has been not unwisely attributed. Moreover the intellectual sense, which treats of the conditions of knowledge, requires the logical assumption of an Absolute Being to account for the existence of all related Beings, the two principles of feeling and thought being corroborated by the practical tendency to act according to the consciousness of Being, and of the relativity of Being, with which sympathy and aversion are connected. And finally, the sense of responsibility for obedience in self-determination to the law of our Maker and Judge, constitutes the sense of duty or conscience. Thus religion is seen to be the legitimate outcome of our sense of the relativity of our Being to that of an Absolute Being, the feeling of awe preceding that of love, which is the result of knowledge and hope.

Auguste Comte, the positivist, being unable to deny the primordial existence of religion in our race, yet represents religion as a mere phantom of terror, preached by the powerful to the weak, to keep them subdued.

Even if Kant's hesitating hypothesis as to the possible invalidity of our essential forms of thought were tenable: granting, for argument's sake, that they were mere arbitrary assumptions, as they were once supposed to be, they would still be our only cue to knowledge of the Ego or the non-Ego; but since then Descartes' psychological science, or the science of consciousness, has invested them with the irrefragable certainty of vital experience.

Moreover, whilst we go on building our bridges high and wide, and flinging ourselves trustingly upon the elements because of our faith in the validity of our scientific speculations, agnosticism is practically or virtually put out of court; only, unfortunately, until it is literally wiped out its noxious offspring, pessimism, will continue to exist.

In saying, "Je pense, donc j'existe," Descartes based our knowledge of truth on our reflective consciousness, proving at the same time, that without the Ego being there to reflect on its experiences, no induction or deduction can be made: the lower animals, being deficient in reflective self-consciousness, Descartes regarded as automatic machines, which act upon impulse from without, instead of from internal voluntary self-determination. Instincts are those organized trains of activities, which are determined to the attainment of biological ends. The activities of the individual are thus determined on certain typical lines. Instincts are recognizable by a general trend through an inextricable maze of impredicable reactions; the deep-rooted instincts of personal life underlie all dialectic—are its subjective element.

Feeling is still the principle of reality, even in reflective consciousness; for if we become lost to a feeling, memory can no longer picture it. But in reflection, the feeling of worth or value takes the place of merely pleasurable impressions and emotions. The ground of the moral sense is intuitive approbation or disapprobation. But, as Dr. Bradley has shown, these are themselves relative to the Ideal of perfection held by anyone. Hence, contrary to the general idea that morality is a simple intuition, it does not exist apart from, or without a certain amount of development of the co-operating elements of Ideality, and their synthesis in volition.

Faith in the ultimate trustworthiness of our own faculties of

feeling, intelligence, and desire, or natural tendency in action, as also in rational inference from the coherent association of these in reflection, is the key to our understanding of the universe. What we think of, or mentally represent, is our own experience in Being: that is to say, the sensible, emotional, intellectual, and moral impressions we receive, together with the necessary inferences of our reflective reason therefrom. The coherence of our objective knowledge is entirely due to the subjective association of our ideas, and is relative to our reflective self-consciousness, or the consciousness of the unity of our own Being.

The two things that have always interested man, and must always continue to interest him, are his relations to the Source, and to the sum of things; for in these must his own future destiny be involved.

What is the *Ideal End* of human effort, if not the perfect life, both subjectively and objectively considered? Is hope an enduring part of man's nature, or does he instinctively give it up whenever sickness or old age bring him near to death? It has been well said, that "we die hoping, though we live fasting." Hope is the moralizing element in humanity; upon it the moral aspirations of humanity are built. The ancient quest of the *summum bonum*, and the quest of the "Holy Grail" of the middle ages, both illustrate this. But without faith in our Creator, and the love that comes of trusting adoration, to whom, or to what should we look for the Good for Being to which hope aspires, and which is the object of our rational endeavour for our own offspring and for others, as well as for ourselves? Can this be deemed contemptible? If so, of course we need not inquire concerning God. "By a bare bodkin," as Shakspeare puts it, we can put an end to pain and sorrow; or, as the Stoics expressed it, "If the house smokes too much, the door is open, and we can leave it."

"There is one end," says Kant, "which may be assumed to be actually such to all rational Beings, and therefore one purpose, which they not merely may have, but which we may with certainty assume that they all actually have by a natural necessity: and this is Well-Being, or happiness." This is made clear to reason in the self-conservative action of the nervous system. "That which belongs to his Being is, *à priori*, in every man." Such are *Feeling*, *Intelligence* of causality, and *Will*, or natural tendency to activity for the Best for Being.

Whoever wills an end, wills the means to it, in as far as reason directs his choice.

"It is one and the same thing to conceive something as a desired effect, which I can produce only in a certain way, and to conceive myself as acting in this way."*

"The Idea of happiness regards an *absolute whole* — a maximum of welfare in my present and all future circumstances."† Why no one should be ashamed to like a single present pleasure, and yet despise happiness as a whole, is curious; for the actualization of, and the satisfaction of, all the attributes of our spiritual Being is what essentially constitutes human happiness—and to what rational person can this appear degrading? Shall I like a peach and despise love which is true joy?

We certainly as instinctively strive after physical enjoyment, as does all the sentient creation. But because we, in addition to this, seek after the knowledge of the true, the beautiful, or harmonious with our Being, and the Good, or Best for it for ourselves and others, instead of suppressing the desire for it, shall this be regarded as debasing?

Hope is the food of love; despair is its grave. "'Tis thus our life is one with fears"; whereas it is by faith, love, and hope that the spirit of man lives, and loves on, even when

* KANT. † *Idem*.

in the deepest waters of affliction. It is through the fulfilment of these Ideals that man attains to true adoration of his Creator, his Father, and his God.

But as the great American divine, Theodore Parker, said: "The love of God can no more take the place of the love of man, than the love of man can take the place of the love of God." Therefore the life of the cloister stands condemned by reason, for the desire of our hearts is for happiness, or perfection of Being; *and the reflective human will is characteristically a faculty for determining oneself in accordance with the conception of certain laws of mental representation.* "That which *serves the will as the objective ground* of self-determination, *is the end;* and this is assumed by reason alone." Man, and generally any rational creature, exists as an end in himself, and not merely as a means to be arbitrarily used by this, or that will. In all his actions for others, he must, at the same time, be regarded as an end, as are all rational Beings; and it is the integrity of our Being that is required of us.

Here we have a summary condemnation of slavery, to which the ancients had not attained. Creatures without reflective self-consciousness have only a relative value as a means to some particularly desired end. But persons are always to be objects of respect, because their nature points them out as ends in themselves. "That which is an end in itself constitutes an objective principle of will."*

"He who attacks the freedom and property of others, transgresses the rights of men."†

"The universal prerogative of rational Beings is that they should be regarded as ends in themselves."

Kant summarizes Morality in these words: "The end *I have in view should hold good for every subject, or rational Being.* "Man differs from all mere physical Beings, in that

* KANT. † *Idem.*

he is distinguished as an end in himself. Thus he must *always take his maxims from* the point of view which regards himself and every rational Being."

To be a good, or deserving man, is to be what the Creator meant him to be. In giving a man such or such particular gifts, or talents, to cultivate, He has only made him responsible for what he has, not for what he has not.

The Ideally good-will is the proper object of respect. The idea of the will of our Creator is attended by a powerful emotion: we call it the religious sentiment; but man has to look through Ideal human nature (not through physical nature, "red in tooth and claw") up to nature's God; and reflective ideation is the path to the knowledge, which is to be expected of our own soul, and is also the way to the comprehension of the Soul of the universe. As to know God is to enter into eternal life, so the flow of spiritual life, or sense-transcending consciousness reveals to us the Ego, or self. Thus we compare the workings of our own mind with those of an Ideal consciousness, such as that of Jesus, and are either ashamed or glad in ourselves, according as we have departed from, or approached the Ideal.

The principle of a sufficient reason for action, we do not hesitate to apply to our Creator, for it is rationally inconceivable by us that the penalties of suffering and doubt should be imposed upon us for neglecting attention to it, if He Himself contradicted it in His own government of the world; nor, on the other hand, can He be supposed to create our will in direct opposition to His own. As Jesus said: "How can Satan cast out Satan?" *À fortiori* it is inconceivable that benevolence should be imposed upon us as law by a malignant Being. Feeling, and intelligence of the identity of cause and effect, both assure us that the will for the Good for Being, by which

God has characterized His rational creatures are hostages to us for the benevolence of His own providence.

The lower animals, being devoid of introspective reflection, act instinctively or automatically, as they are prompted by images from without, or by fear of pain, or desire of pleasure, from within.

Only autonomic man is a law unto himself, or rather he makes the Ideal type of nature to which he belongs, and which he has been so constituted as to aspire to reach, as his rule, or law, in self-direction and control, and ultimate self-determination. It is in this that the sense of responsibility to his Creator really refers in all highly-developed Beings. Hence it is that no code of formal criminal laws can exhaustively treat of morality. Meanwhile, the less evolved individual has to act in the ratio of his own knowledge of what is best for rational Being, as such. This is the cause of all dissensions concerning morality, which is essentially individual; and for which civil law is a poor substitute.

For the affection of the afferent nerves in perception, an adequate objective cause must be actually present. As for that of the sensorial nerves, an efficient cause, in the form of a relation of resemblance, must actually exist between two things, or two persons, as primarily between subject and object, for the mental representation of one by the other to be possible; whilst for the play of the efferent nerves, a final cause, or inherent directing tendency of the Being itself must exist, prompting to action in accordance with perception, and the apprehension of the relation between subject and object.

Otherwise, why should we act in one direction more than in another? And how could anyone interpret the purpose of another, and so act in concert with him? Do we really admire the person who neglects himself to the point of

degradation, any more than we do the person who neglects others? And is it not moreover rationally required of us that our own offspring should stand foremost in our consideration? Reflective reason takes its stand upon the synthesis of "the thought that springs out of the soil of humanity," under the principle of sufficient reason both for action and for speculative or moral judgments; and, according to the intuitive dialectical movement, proceeds to what Professor Jevons called the "substitution of similars," judging that what is true of a thing is true of its like, so far as it is like. Hence all ordered work, or work with an end, or purpose, in view, we attribute logically to a self-conscious, *i.e.*, rational, Being, or person, who, as such, does what he thinks best for himself, and his similars, and takes appropriate intelligent means for the execution of his designs.

Kant held that the synthesis of the imagination, although blind, inasmuch as it does not consciously bring the categories into play, yet takes place according to the categories. Thought, or the mental representation of causality, is thus seen to be the formal or formative element, in both our material combinations, and our social arrangements. Hence the intelligibility to us of the world-plan, or the rationally ordered world, because of our recognizing in the macrocosm —what Cyples called "the greater executive"—the same order that prevails in our own forms of mental representation within the microcosm: all points to the subordination of material conditions to the laws of thought, or the principles of Being, our own concrete experiences being the essential ground of our abstract concepts of the universal order. To be thinkable, means to be ontologically predicable. Nothing is intelligible except in its relation to Being: that is, to our essential or spiritual Being.

Self-evidence is the *one* reality to which we refer the explanation of everything. To say that a thing is self-

evident to us, is to say that we must necessarily believe in the truth of a thing—self-contradiction, or the contradiction of our experience, being the absurd. The formal categories of causality become obvious in introspective reflection on the cerebro-neurotic diagram, and in each sane individual reason is externalised in the very structure of "the mind-apparatus." The principle of sufficient reason is tantamount to the idea of a system of related elements; as each atom holds its own in space, so must each social monad be individually respected.

Evolution is of the Ideal of Being, *i.e.*, noumenal Being. This is the pivot upon which the intellectual, or moral, world turns. The Ideal is the lever that moves it. This holds even in the case of the humblest individuals. Each one has his own Ideal of the Best. "Knowledge in finite consciousness depends on organic stimulus."

Perception, apprehension, and comprehension convert sensible impressions into emotional, intellectual, and moral ideas of causality — sufficient, efficient, and final. The automatic play of the cerebro-nervous system furnishes "a thinking apparatus," or sensible ground for the indivisible association of feeling, intelligence, and desire or will, from the reflective coherence of which all rational inferences are drawn. Thus the unconscious psychical mechanism proper is the "physical basis of mind" conditioning the mental representations, which we call thinking, or thought; even into the sensuous association of the imagination the categories of causality enter.

Self-representation under some form or other is the abiding requirement of a finite Being, who is not placed like the Creator at the centre of the universe; but reflective thought elicits general, or abstract knowledge, out of concrete individual states of consciousness. Thus although the process of thought, or mental representation,

is subjective, it enables us to reach an objective result. "The manifold of sensation is reduced by thought to the unity of Being." But while sensation isolates us through its *mere subjectivity*, emotion, with its sense of spiritual relativity, unites us with all *self*-conscious rational Beings (even including the Supreme Being), above all with the complementary supplement of our lop-sided individuality. Thus, whilst sexual appetite appears to be able to exist with indifference, or even with hate, towards its object, because of its pure selfism, and fleetingness of impression, spiritual love is the eternally true, always requiring reciprocity, nay, strict equivalence of emotion, and is of the abiding essence of the human soul. Hence it is *stronger than death*, and does absolutely give a foretaste of heavenly bliss. Truly to love God, or man, is already to have entered into the life eternal. The poet's dreams cannot reveal to us what eye hath not seen, nor ear heard; but true love is of the spirit, not of the earth earthy, and is the one revelation given us, even here below, of the unchanging source of eternal blessedness. To love humanly, one "must be born again to the Spirit"; what is of the earth earthy does not count in the life of the soul.

The *logical* necessity of *ontological* representation is the principle of all knowledge; thus thought is the representation of the immediate modifications of our Being in feeling, intelligence, and will, and as sensational representation is the groundwork of imaginative representation.

The identity of thought and Being is thus predicable. The psychological theory of knowledge exhibits the co-operation of neural, or mechanical presentations, with mental representations.

Sensation supplies thought with the suggestive material, out of which we elaborate our world, and comprehend the starry sphere in the embrace of reflective reason.

Now truth to our sense of the relativity of the object to the subject, and of all Beings to each other, and to the Absolute Being, together with the apprehension of the relation of external material things to noumenal Being, requires feeling and action, according to the relation in which we stand to any given person or thing, as also to the Divine Source of our Being, from which we infer that all *real* relations are of Divine ordinance and contrivance. Hence we summarize duty to God as being loyalty to all spiritual relations, and action in accordance with our knowledge of all the relations He has constituted between persons and things; disregard of this Divine order being virtual disobedience to the will of God, inevitably impairing natural impulse, or instinct. The free-will of man has been so much respected, even by our Creator Himself, that we can factually voluntarily cast off, or ignore the idea of our relation to Himself, the Invisible Source of our Being, in Whom we live, and move, and have our related Being.

Man illustrates his wants by his contrivances, and by his political and religious institutions. Auguste Comte shows how man is at the very beginning religious; hence the life of the savage is full of religious rites and practices. Also the institution of marriage is of early, although not so early, a date as religion. It represents our need for calling in the Divine sanction for completing our Being by union with the complemental one, as also our desire for it to be sympathetically respected and honoured by our kind. As to real or spiritual companionship, reflective reason must be more or less developed in us, which is rarely the case, even at the present day, for true love to be truly desired or achieved by any one, or rather two; but until there is true love-marriage, there will be no true society, no sacred domestic hearth, but only *mariages de convenance.*

"At a very early period," says Max Nordau, "the mind

of man conceived, and accepted the belief in the existence of God, and the soul, or spirit; he became convinced that there was something within him, distinct from the body, which caused life, and which would survive the destruction of the visible frame." The longing experienced by man for an Ideal growth, and for a support always at hand (an "ever-present help in time of trouble"). found its gratification in the belief in the soul, in God, and in immortality. "But," continues Max Nordau, "centuries will be required to produce a human Being, who from his birth up is prepared to comprehend life and the universe from the point of view of reason, and natural science, without prejudice, or superstition"; and the same author writes on the doctrine of marriage: "I hold that it is the duty of society to protect woman from physical want, man being better qualified by nature for the struggle for existence than woman is. When material considerations enter no longer into the contraction of a marriage; when woman is free to choose a mate, and not *compelled to sell herself;* when man is obliged to compete for woman's favour with his personality, and not with his social position and property, then the sacred and sublime spirit of nature will bless every embrace. Every child will be born surrounded by the love of its parents, and will receive as its first birthday present the strength and vitality with which every couple, *which has been united by the attraction of affinity, endows its offspring.*"

The reason why the subjective process of thought is a cue to the objective order of the world, is to be found in the logical principle that what is *involved* or implicit in a thing can be explicitly comprehended by a thinker of like quality of Being with the Creator, and contriver of it. If it were not a rationally-conceived universe, it would be unintelligible to us—rationally-conceived meaning con-

ceived in relation to noumenal Being, the natural cosmos being regarded only as machinery contrived for the carrying out of the purposes of rational or spiritual Being. Hence man, observing that a constant purpose of evolution runs through the ages which is not perfectly fulfilled in any individual life here, rationally postulates a better time coming, when truth, justice, love, and mercy will walk hand in hand, as true lovers hope to do for ever.

As the lower animals have no reflective, or speculative reason, they take things as they come, with no sense of outraged Ideals, no Divine despair of justice and goodness. Hence they have no *nostalgie du bonheur*, no Heaven-sickness. For a rational Being it is in the fulfilment of the Ideals of reason that happiness lies.

But man can no more enter at once into the peace of reason, than a new-born babe can plan with its statesman father for the good of his country; the goal of evolution has first to be voluntarily struggled for.

Only through identity, or similarity, of consciousness can one person understand another; hence it would appear that evolution is a process partly conducted through the material organism, with which "we are darkly bound." That the brain of an infant soon shows itself to be a human brain has been insisted upon by Monsieur Taine in his work on human intelligence, and ought never to be lost sight of.

"It makes little or no difference what quality of imagery our thinking goes on," says Professor James. "To have seen the spatial form of an object *is not to have knowledge of it.*" It does not help matters even, to have that form painted with colour. The visual image of a man does not constitute our knowledge of the man; neither is it from other men's representations that we know God, but from our own yearning need of Him. "Nur wer die Sehnsucht

kennt, weiss was ich leide," may be said of the Divine as well as of the conjugal love of which Swedenborg writes.

Even though he be deformed, "a man's a man for a' that," as Burns says of the lowly-born: witness Abraham Lincoln, the great President of the United States of America.

Only where the consciousness is one with, or complemental to his own, can one Being reach the inward heart of the other.

"God and man regarded merely as sensible existences, would be degraded past recognition." The word God is the highest expression of realized, or perfect Being.

Intuitive intelligence is of the attributes and modifications of our own real Being, together with the logical recognition and reflective "substitution of similars." When morality degenerates into mere obedience to a set of traditional, or conventional laws, that neither touch the heart, nor satisfy the reason, the letter is substituted for the spirit. "The notion," of which the Greeks spoke so much, is of *real*, or *spiritual* Being. Hence Hegel taught the Identity of Thought and Being.

Plato believed the Notion to refer to the Absolute Being. Dr. Bradley says: "The man who demands a reality more solid than that of the religious consciousness, seeks he does not know what." Our real, or spiritual consciousness is what is spoken of here. To assign to our reflective reason less real place than to our merely physical experiences, is an insult to our noumenal Being.

It is rationally inconceivable that the conclusions of right reason should not be held wherever noumenal Beings exist; and wherever reason is obeyed, truth to Ideal Being, or Goodness, will be found.

The categories of causality represent to us absolute Knowledge, although they do not afford an exhaustive comprehension of the Absolute Being. This has been the

stumbling-block of Hindu, Greek, and German philosophy. Perhaps to the finite Being the Infinite must ever remain veiled. We do not absolutely comprehend even our own Being, but only argue from what we know concerning it. It has been urged that even to discredit the categories we must employ them; that to say "we doubt" is to acknowledge a criterion of belief. The symbolic sensation is a clue to guide a mind that is finite in its experience, from one reality to another. Whilst the things of the world are in flux, the spirit incarnated is stable and sure in its evolution: madness, like passing delirium and sleep, is but a temporary impediment to it. But symbols and realities must not be mixed, excepting in the sports of fancy, when we wish to move people to laughter. The principle of non-contradiction may be said to be the résumé of logic.

"*Thought itself is a formal instrumental function* in our experience." * It is to *feeling* that we owe the *consciousness* of the *worth*, or value, which objects have for us; and it is feeling that awakens the impulse to *think* causality. It is our deeply-felt *spiritual needs* that account for our Heavenward aspirations. Neither do they, nor do our sufferings "out of the ground arise," but out of the necessary mental representations by which our Maker has revealed both Himself and His will to us.

To condemn knowledge because of its necessary subjectivity is unjustifiable, for what can surpass self-evidence? Thought has not to fabricate the world, but to discover and represent it *as it is*, or exists. Thought, or mental representations, is found to be dependent upon sense presentations; these arise out of the play of the automatic psychical mechanism, *i.e.*, of the afferent, sensorial, and efferent nerves. These illustrate the unity of sufficient and final causality, and give rise to the fundamental

concepts of causality; thus these spring, like Minerva full-armed from Jupiter's brain. Dialectics proceed on the data of consciousness, answering to feeling, intelligence, and will.

For instance I say to myself: "If I feel thus, intelligize thus, and act thus, what may I expect as the rational consequence of such feeling and action?" Reflective conception idealizes Being, taking it in its abstract completeness, wholeness, or perfection. Thus it is that man arrives at the rational idea of the Absolute, Prototypal, Creative Being, for an Ideal must be of a really existing something.

If we think of an Ideal man, we do not picture him to ourselves as lame, blind, or deaf; nor as wanting in feeling, intelligence, or will. But as a matter of fact, each finite Being, by the term, halts both physically and spiritually in some respect. Hence his need of "a helpmeet unto him." The real guardian-angel of a man or woman is his, or her spiritual complement or counterpart, which each regards as the better half, compensating his or her infirmity, and in union with whom he has the sense of fulness, or completeness of Being, and joy for ever.

Lotze speaks of thought as a tool, or as a way by which to reach the hill-top of truth. There is an Idealism that identifies knowledge and reality. "A man is what he really knows," said Plato; Christ said a man is what he does: "The tree is known by its fruit."

It is in reflection that we discover the triform principles of thought, which are associated with the three aspects of Being—feeling, intelligence, and will. But it is Being *as a whole* that is the ultimate datum for *all* inference. As we cannot take stock of a house, and all its contents, without reference to a rational Being, so it is with regard to the universe. Even the external world appears to us anew under the ordering principle of sufficient reason, which is

reflectively, or introspectively, derived from the union of the three postulates of thought. It is only through the intervention of thought, or the mental representation of the ideas of reason, that the world is intelligible to us. As reflective reason is essentially constructive, we naturally recognize design in the universe, and by the law of cause and effect naturally postulate a cause similar in kind to our spiritual nature for the effects produced on us.

The first datum of knowledge is the subjective state of impressed feeling, and the first act of thought (perception) makes this state in ourselves representative of an object or cause, sensible or spiritual.

"Thought takes *us out* of the sphere of merely subjective states to that of external facts *corresponding with them.* Thought converts sensible impressions into ideas of physical causality. It is through sensation that emotional and volitional impressions are produced on us by external things. It is thus that we become conscious of the existence of objects. When no sensible impression is received, no perception takes place."

In reflection on an object all the categories of the understanding are contained: perception of an object, apprehension of its relation to us, and comprehension of what is to be done. Although we cannot know how Being is made, we can through reflection, in some degree understand *how* thought, or mental representation, takes place; but although we may assume that mental states arise out of organic, or neural stimuli, that does not explain reflective idealization. In reflective reason with its implicit religion, lie all the possibilities of science, art, and morality. Even in the sensuous associative stage of imaginative representation, common to us and the lower animals, the causal forms are present; how much more is this the case in the moral self-determination of our whole Being!

To be scientific is to be exact and true to experience, but the condition of so being is, as Descartes said, to have clear ideas *(des idées claires)* such as those of causality—sufficient, efficient, and final. For the principle of sufficient reason involves the idea of related elements; one essential attribute of Being recognized, the existence of the others is logically assumed. It is because of man's reflective self-consciousness that he postulates a Sufficient or Absolute cause for his own Being, as also for that of other rational Beings, and that he feels the sense of duty to his Creator points to truth to the whole nature of his Being, not only to one particular faculty of it. The directly perceptive, or merely imaginative consciousness of the lower animal, is simply swayed by desire and aversion, to which hope and fear answer; whereas man through his reflective reason has been made a law unto himself, to observe self-respect, social regard, and Divine adoration; to control and direct himself according to the equilibriated activity of his attributes of feeling, intelligence, and will, as required by reflective reason, which, as Count Tolstoi says, "being a Divine gift has to be taken into account and accounted for."

Civilized, or what are called good manners, are but the masquerade of righteous self-control. They are adopted for the mere purpose of expediency, to prevent the constant jostling of one individuality against another. The aim of all good manners is to polish off all sharp corners in social commerce. But were men only governed by custom, or social etiquette, a dead level of uniformity, so much dreaded by Stuart Mill, might sap all individuality and wither all genuine enthusiasm. True morality is, above all, a thing of individual *motive:* it being for *goodness* of motive that we feel ourselves accountable to our Maker. Sense presentation and mental representation, under the categories of causality, co-operate to produce the concrete fact of

knowledge. "We must not treat the world as a reality independent of thought, or as unrelated to our necessary mental representations of feeling, intelligence of relativity, and natural tendency, or *Trieb*, as the Germans call it; for in that case the cosmos, or rational order of the universe, would remain unknowable by us to the end of time. If there were absolute identity of Being, relativity could not exist—relativity implying similarity with difference. Perceptions are particular, but conceptions are general. They embrace classes of objects under the logical postulate that A is A, not A is no A, together with the excluded middle that nothing is at once A and not A.

"Hegel identifies the principle of thought with the principle of reality. Without the immediate presence of real Being in us there would be no reflecting subject to arrive at universal science through generalisation, abstraction, and ratiocination from concrete experiences." The American expression, "I opine," is a clever distinction from "I believe." Faith is the result of the consonance of our whole Being. Truth is intuited through the harmony of vital presentations in the neurotic diagram of each individual. Only equals can really understand each other. One friend may reflect one facet, or aspect, of one's character, and another friend may sympathize with another; but the object of true love, the counterpart, answers to every aspect of our Being; for, although by different routes, they both arrive at the same Ideals, and so are of one mind, one heart, one will. True love is the relation of complementary attraction, or of attraction between oppositely developed personalities. To speak of true love as existing only on one side, or in the heart of only one of the two factors (or terms) of the relation, is to ignore the relation of the attraction of equal and opposite for each other. "Wie süss es ist als Treu die Treue küsst." But no joy

is suggested from the embrace of one who is not beloved by the other. The way men have hitherto regarded woman has represented little more than a fancy for a horse, a dog, or a kitten. Where there is no equality of evolution of nature, and no complementariness of attributes between two subjects of an affection, we do not call it true love; "we have not the required totality of conditions for the manifestation of psychic activities which result in the sense of fulness and completeness of Being, the result of which *alone* is joy for ever, leaving us more free for joy in the external world, in the society of our kind, and, above all, in communion with the Joy-Giver. For as it is difficult for the blind and the maimed to sing praises to the Life-Giver, so also is it a painful effort of faith in the one who feels lonely and sad. Religion is the guide and safeguard of life; but true love is its crown of joy—witness the testimony of poets, biographers, and novelists, in all times and places. What has the opposer, and doubter of true love, to offer in its stead as the joy-giver? And if it be the desire of the All-Father that all His children should share in the sense of perfection of life arising out of perfectly balanced Being, surely it is a part of morality, as the science of the end and the principle of sufficient reason, not to ignore the appointed means both of happiness and of spiritual evolution.

"People walk two and two in fairyland." *Le pays des rèves* can indeed only be seen *a' quattr' occhi.* "The Ideal life is not the isolated life." "It requires two to be happy." As Swedenborg said, "Even the spirits in heaven who have not yet found their companion-soul, have not yet arrived at perfect happiness." As the plants of earth droop and close without the sun, so loneliness is a spiritual desert to the emphatically relative Beings—man and woman; and until each has found his, or her, counterpartal soul, they remain

sad and alone, and isolated in the crowd. To each sex its particular function, but in this they meet.

Love is, above all, the affirmer of immortality in the heart of man; he can no more understand the continuance of life bereaved of his complemental half, than a child can understand individual death. "We are seven," says Wordsworth's little maid, although "two of us in the churchyard lie." "Henceforth," says Mrs. Browning, "we stand no more on the threshold of individual Being." "What joy," says Robert Browning,

> "when each may supplement
> The other, changing each, as changed, till, wholly blent,
> The old things shall be new, and what we both ignite,
> Fuse, lose the vari-colour in achromatic white,
> Exemplifying law, love's law."

Dr. Johnson spoke of love not as happiness, but as rapture. His own marriage he called a love-match, though the lady was twice his age, and far from attractive; *none* the less, she was remembered after death with the utmost tenderness. "Love or attraction is the source of action; morality sits at the helm." Truly to love a human Being, a man must be born again to the spirit, as much as to truly love God. "It is a law of nature," says T. P. O'Connor, "that marriage is only tolerable when it is entered on by people drawn to each other by the overwhelming force of all that mental, moral, and physical attraction one for the other, which we summarize in the word *Love*." "Now," he continues, "passion, that tremendous factor in the union of man and woman, so potent to bind, to soften, to reconcile, was absent from the marriage of Thomas Carlyle and his wife." "The indispensable feeling," as Froude remarks, "was wanting." The unhappy married life of the Carlyles is the best answer to the maleficent folly of Tolstoi's recent condemnation of passion which would reduce marriage to mere

mechanism. It was from the want of passion arising out of unsuitability of character that the unhappiness of the Carlyles arose.

Jane Carlyle could write of herself, "I feel my heart is capable of a love to which no deprivation would be a sacrifice, and which would carry every thought of my Being impetuously along with it"; and Carlyle wrote of Teufelsdrockh, "To our friend the hours seemed moments; holy was he and happy. The words from those sweetest lips came over him like dew on thirsty grass, till better feelings in his soul seemed to whisper, 'It is good for us to be here.' Their lips were joined, their two souls, like two dew-drops, rushed into one. Thus was Teufelsdrockh made immortal by a kiss." So we see it was not the want of the power of feeling on either side, but want of fitness for each other, that was the cause of the lifelong wretchedness of Carlyle and his wife.

Plato said "that one illustration is worth a hundred arguments." How much more telling must such an illustration be, when it is the well-known experience of two well-known persons.

When Tolstoi made a protest against love-marriages, saying that "marriage is concerned of nothing else but of domesticity and child-bearing," he was false to psychology and morality. "The Ideal life can be determined only by a consideration of the nature of the Being whose life we are considering."* None of the primary emotions are, in themselves, evil; even revenge has been well defined as "wild justice," *i.e.*, unreasoned justice, and consequently, action falling short of, or going beyond justice.

The Greeks hypostatized, or put under the protection of a mythological person, each of the faculties of man. With them, revenge was clothed with the dignity of "the

* James Seth.

awful goddesses," the Eumenides. Those who took refuge in their temple were held sacred, as were those who fled to the sanctuary of Westminster in the middle ages; both of these answering to the Jewish Cities of Refuge, and all were advances upon spontaneous unmeasured revenge. But still, revenge was held to be binding upon man until benevolence was substituted for it by Christianity.

There is a Japanese poem in which it is said, "Tier upon tier they sit, the awful dead, waiting for their sons or other relations to pay the debt of blood that is their due." This is a clear testimony to the belief of the Japanese in a future state of Being, as was the Greek superstition, that the manes of the unjustly done to death, still haunt their life-abode until their vengeance is accomplished.

To treat true, or spiritual love as a whim, is to deprive the language in which we express our dependence upon God, of its richest nomenclature. In proof of this, we have "the Jewish Song of Solomon," and "the Hindu Song of Songs." These are interpreted by some as erotic poems, by others as religious symbolism. But the fact remains that these two enthusiasms are identical, both representing the utter dependence of the subject upon the object for blessedness of life.

Now, in spite of all that has been written concerning what a man really seeks for, the satisfaction and fulfilment of his own Being must necessarily be the goal of his endeavours, for it is to this that reason points. For the perfection of Being, towards which knowledge tends, the beloved counterpart, or better-half of our Being is as essential, seeing that it is of Divine origination, as is the love of God itself; just as sympathy with, and affection for our kind is as essential an attribute of our Being, as is rational self-love, or proper care for self. There need be no more fear that true conjugal love will die out because

unguarded by social police, than that the instinct of self-preservation or the religious sentiment, will disappear from among men; what is of the essence of a Being, can only die out with the Being itself. Therefore, for true love, for social sympathy, and for Divine love, "there is no death or change."

Our sun may be extinguished, our earth may pass away out of the firmament, but the Word, or Reason. will for ever remain a bond between noumenal or spiritual Beings, which will endure wherever related Beings exist; and wherever related Beings exist, they suppose an Absolute Being as their sufficient cause.

Innumerable Beings, according to the principle of heredity, go to make up the development of each individual person. "Whatever lives, absorbs into itself all that is congenial to its nature." As plants assimilate the sun's rays, so spiritually-minded persons absorb the things of the spirit; and carnally, or worldly-minded persons assimilate the surrounding social influences after their own kind. "To the pure, all things are pure," and to the malignant, all things seem to admit of malignant interpretation. Whatever is congenial to ourselves in the social medium around us is apprehended and assimilated by us respectively.

It has been said that "reason teaches wise men, and experience fools." The baby may be classed under the latter head. Yet by degrees it grows rational.

The great races of mankind have gradually done away with the survivals of past barbarity, whereas many savage tribes have lapsed, as babies die, without having attained to the dignity of reflective knowledge, and so undreaming of the Ideals of Being, of truth, of love, and of goodness.

Among the vulgar errors that have to be exploded is the separation of metaphysics and religion. Ontology, or metaphysic, is the seat and subject of religion; were it otherwise, insects and alligators would be religious. "The

whole cerebral movement is consciousness with a view to life function." But Ideal Being has a wider sphere, yearning, embracing the universe itself, as only the spiritual Being capable of reflective reason can.

"Sense-consciousness sets up a specific cerebral activity, but the disposure of nerve tissues varies in each individual, and also, to a certain extent, in each family, the members of which are more or less analogues. One consciousness-flash, as such, produces another, either immediately or mediately, through a stirring of nerve cells."*

Yet when the mind is charged with a foregone opposite conclusion, the same news, say the news of a battle, communicated to two different persons at the same time, might produce completely opposite effects—sorrow in the one, and joy or triumph in the other.

Reflective self-consciousness, the standpoint of rational inference, is, oddly enough, often confounded with selfishness; no wonder that metaphysic is avoided whilst such opinions prevail. No doubt merely physiological conditions do at times affect metaphysical states of consciousness, the disturbed play of the cerebro-nervous system confounding metaphysical judgments. But morbid, or diseased function, does not constitute typical representation, just as convulsive movements of the body are not the synonym of human activity. "Our sense organs always put in their claim to a first hearing, but they cannot explain all our experience." The synchronous reciprocity of action of soul and sense account for their morbid affections of each other during this stage of our existence. Matter is the means to the immediate play of thought, ensuring synchrony of action between mind and mind amongst finite Beings. Dialectic, or argument of reason, proceeds upon the mental re-representation of the modifications of our sense of Being, of our sense of the

* Prof. T. S. LAURIE.

relations existing between subject and object, and of our normal tendency in action. The first we call feeling, the second intelligence, and the third will. These three internal senses are stimulated into definite consciousness by sensible impressions, or sensations; upon these, perception of sufficient causation, apprehension of efficient causation, and comprehension of final causation, or purpose in action, immediately take place. Perception answers to the question, "What?" or, "To what class does a thing belong?" Apprehension, to the question "How?" or, "Do we know anything?"—this is always through the relation in which it stands to us—and comprehension answers to the question, "Why?" or "With what purpose are we bound to act, whether in harmony with the object, or antagonistically towards it?"

Human reason reaches its culmination only in reflective introspection. The principles of causality, or *à priori* intuitions of reason, are not clearly realized by us in the abstract through mere psycho-physical consciousness, but only through reflective introspection, assisted by memory.

Our own Being is itself a presentation, or exhibition, of sufficient, efficient, and final causation, which, reflectively considered, represent the attributes of Being, *i.e.*, power, wisdom, and benevolent will, or goodness towards all that are in any way after our own kind.

The reality of our own Being is self-evident, and the truth of the inferences of reason therefrom cannot be distrusted, or tampered or trifled with. Its relativity to the supreme reason, and to the consequently postulated Supreme Being, makes us conscious that it ought to be respected in our own person, and in that of all the members of our kind, altogether apart from the accident of social, or conventional classification.

The moral sense arises, in the finite Being, out of reflection on these ontological principles, and out of the

sense of being responsible to our Creator to maintain the purity and dignity of his origin. *The bearing this in mind, we call conscientiousness, or the mind conscious of God and righteousness.*

"A man cannot shake off the causal category if he would," says Professor Laurie; "causality is productive, efficient, and regulative." The end of man's activities is predetermined in his automatic neural organization; it is obviously the conservation of Being in its integrity. The notion of a pre-established parallelism between mind and matter, carries with it a necessary harmonizing of the inner and the outer life. True self-actualization is only by means of realizing the higher, or Ideal self, not by indulgence in gross animal appetites, or through the selfish disregard of the happiness of others, any more than by a flippant ignoring of our Divine origin and destiny.

All judgment arises out of the sense of some form of similarity between the subject of thought and its objects. We are in contact with the material world through our senses, with the spiritual world through reflective reason, under the three great spontaneously-thought principles of causality, in conjunction with their synthesis in the reflective principle of sufficient reason. Thought, although ultimately analysable into the principles of emotion, intellection, and volition, refers also to the conditions of finite Being. We can no more neglect our physical organism with impunity, than a musician can neglect the instrument which is to express his musical ideas. When emotions are inappropriately expressed, they become ridiculous; and when the desired end of harmony appears as a discord, it altogether shocks our reason, or moral sense. Just as a house is not a "Ding an sich und für sich," but owes its existence to the nature of human Beings in every section of it, and in everything

it contains, so the material cosmos has no rationally-conceivable meaning, or purpose, apart from self-conscious Being, capable of intelligence and happiness. Even in formulating physical laws, we must never lose sight of the fact that it is our own being and mind (by which last, I mean the psychological system of consciousness) that is the ground of their formulation; that it is *we*, who by applying the principles of causality derived from our own Being to the interpretation of the modifications of our cerebro-nervous system, become aware of the external cosmos, or order of creation, and draw therefrom our conclusions concerning man's place in Nature as the spiritual offspring of the Father of spirits, in Whom we can trust for the fulfilment of all the rational desires, with which He has inspired us.

The moral law, or principle of morality, is purely reflective, or apperceptive, having the Ego for subject-object; hence we do not speak of the morality of the Infinite Being, but of His power, wisdom, and goodness, or benevolence; man's morality lying in the reflective imitation of these.

The most gradually-developed of the principles of thought is the principle of sufficient reason, which represents the satisfaction, or fulfilment; as well as the *raison d'être*, of *Being:* the one "Ding an sich und für sich," as proceeding from the Father of spirits, we being rather His offspring than His creation; but his physical frame is analogous with that of the beast.

In reflective reason, the physical organism sinks into the insignificance of a mere condition, not a *vera causa* of anything. The Bible expresses this, by saying that man was made in the image of, or like unto, his Maker, thus being rendered capable of distinguishing between good and evil.

The Japanese had once a pariah class that they designated "not men," for so degraded were they, that they made no

distinction between right and wrong. So much for the Oriental institution of a pariah class, on which, even that of the serf is an improvement, although requiring extinction.

The Stoics defined virtue as truth to human nature, man being, as Aristotle said, "a thinking Being," or, as the Germans say, an *Ursach-suchendes Thier* (a cause-seeking animal). Now according to Kant, for conformity to law there must be intuitive knowledge of law; not merely knowledge of the varying and variable laws of any particular place or time, but of the law written on the fleshy tablets of the heart by the Creator of man, viz., the moral law of action for the Best for Being, as such. Psychical evolution means the development of our faculties of feeling, intelligence, and will; hence the instinctive desire of progress, or advancement of every kind, exhibited by all the great peoples of the earth—emotional, intellectual, and moral vigour inducing artistic, scientific, and metaphysical activity.

The Philistine, however, interprets the instinct of progress as a simple endeavour to what he calls "get on in the world"—to win a title and be near royalty. No writer has ever given more weight to egoity than Kant. The reflective concept of morality is derived, in its last resort, from the instinctive motive of self-respect, from which speculative or reflective reason draws the conclusion, that all action must be for the Best for Being as such; having, moreover, in view that such is the will of our Creator, for herein lies the required sanction of morality.

Kant's rendering of the moral law is, "Act only on that maxim whereby thou canst, at the same time, *will* that it should become universal law." A man reduced to despair by a series of misfortunes, finding more evil than satisfaction in life, asks himself whether it would not be well to put an end to it, but reflection shows that a system of nature, of which it should be a part to destroy life by means of

the *very feeling, whose special nature it is to impel to the improvement of life*, would contradict itself, and, therefore, could not exist as a system of nature, or of the introspective reason, or self-consciousness, which represents the Ideal attributes of our spiritual nature. It is our spiritual nature, not our animal body, which should be a law to our will, which should not be determined by a passing neuralgia, or disordered digestion. Bodily comfort and social convenience may suggest many maxims of expediency, but cannot furnish the axiom, or what Kant called "the categorical imperative of duty."

"Natural *Hang*, or *Neigung*" (trend), said Kant, "is the subjective possibility of a certain desire, which precedes the clear conception *of its object*"; this last may, or may not, be antagonistic to pure reason; but the desire for Well-Being. or perfection of Being, is a part of all our self-determinations, "If now," says Kant again, "we attend to ourselves on an occasion of any transgression of duty, we shall find that we, in fact, *do not will that our maxim should be a universal law*, only we assume the liberty of making an exception in favour of our own inclination once *now and then*." But the canon of moral obligation remains, that *we must be able to will* that the maxim of our actions should be a universal law: herein lies our real spiritual evolution.

The synonym of morality is perfect humanity. Thus we find the *humanities* a part of the scholastic training of the middle ages. Perfect or Ideal humanity is seen in voluntary self-determination in accordance with the attributes of our spiritual Being, or (in philosophical parlance) with ontological or metaphysical principles. "No soul," said Plato, "is voluntarily deprived of truth"; and morality requires further, action according to truth. The utilitarian introduces the consideration of consequences, but these we must in some degree leave in God's hands.

The familiar moral axiom, "Do unto others as you would be done by," has been shown by Kant to be a necessary deduction from the logical recognition of similars, with the accompanying judgment, that what holds good of a thing holds good of its like, which culminates, in reflective reason, in the formal substitution of similars,* through which man arrives at the idea of a Personal, or Self-conscious, Supreme, Absolute Being — to whom all other Beings are relative—called "Jehovah, Jove, or Lord, Brahma, Ahura Mazda, etc., etc.," in different times and places, as in different tongues, although some races have thought it profane even to give a name to the Supreme Being. It is from the intuitive functioning of our understanding, that we derive the belief in, and hope of, a future, more enduring, and happier state of Being, than is our present, quickly-passing lot. As we say *noblesse oblige*, so we feel it inconceivable, that perfect power, perfect wisdom, and perfect goodness should produce nothing more satisfactory to reason and the reflective moral sense, than is such a fearful scene of discrepancies, injustices, heartbreaks, and despair, as we find this world to be, spite of the Divinely-ordained rainbow of love, which spans the darkest abyss, and teaches us what to hope for.

> "Du meine Seele, Du mein Trost,
> Du bist den Himmel mir bestimmt
> Mein guter Geist, mein besseres Ich."

"The categorical imperative is conformity to the end; inculcated by reason, the *hypothetical* imperative regards the *means* to an end, or purpose.

"To base morality on its genuine, or *essential principles*, so as to produce a purely moral disposition, and to engraft them on men's minds for moral instruction, and for common

* Jevons.

practical purposes, *would be to furnish the greatest possible good to the world.*"*

"Father, forgive them, for they know not what they do," said the crucified Christ; and, again, "If thou hadst known . . . the things which belong unto thy peace."

"Everything in nature works according to laws. Rational Beings alone have the faculty of acting according to principles *i.e.*, to the conception of laws."† But it must be remembered that beyond our own conceptions we cannot go; more is not required of us; when a person says, "I have done my best," *tout est dit.*

The will is the faculty to choose that only which reflective reason recognises as good—as ruled. The conception of the command of reason is called an imperative, *i.e.*, an obligation, the authoritative voice of duty, for the fulfilment of which we are responsible to our Creator; and therefore we hold all men equally bound to the observance of it.

"All imperatives are expressed in relation of an objective law of reason to the *will of a subject.*" "There is thus a metaphysic of ethic, although for its application to man morality has need of anthropology";‡ even the physical conditions of our existence here being represented by reason.

But as Christ said: "Seek first the Kingdom of God and its righteousness," Plato said in a similar spirit: "Education must proceed on Ideal grounds."

We must begin with the principles of reason, which are valid for every rational Being, as such. The anthropological *conditions* to which man is subject here have given rise to the counsel of expediency; but circumstances have to be taken into consideration only in the second place. Pure reason rises to Ideal conceptions where perceptible examples fail us. "Moral laws are derived from the general concept of a rational Being, *i.e.*, a self-conscious Being, whose self-

* KANT. † *Idem.* ‡ *Idem.*

determinations are bound to be voluntarily rational, *i.e.*, in the ratio of, or in accordance with, the nature of noumenal Being, that being what we mean by man's free-will as opposed to being passion's slave, or the drudge of the flesh and mammon.

To a perfect good or holy Being, the word *ought* does not apply—a Being who acts in the direct ratio of his holy nature could not be otherwise than good. By being true to his own Being, or perfect nature, he must be Goodness and Love; whereas the earth-bound, sense-conditioned, finite Being is liable to constant aberrations from his spiritual, or essential, nature: for although the spirit may be willing, the flesh is weak.

The cerebro-nervous system (*i.e.*, the afferent, sensorial, and efferent nerves) may be regarded as a psychological organism for the perception of external objects, for the apprehension of their relations to each other, and for the expression of the syllogism of thought, which is the mental representation of the affections of Being, of its relation to other Beings, and of the consequent logical self-determination, which is action according to the affections of Being, and to its intelligence of the relations existing between it and other Beings, and between other Beings to each other. But to be true to the essential, or spiritual, nature of Being, and to our apprehension of the equal claim to respect, which, as such, all spiritual Beings must have upon each other, and which results in action for the Best for all self-conscious, or rational Beings, speculative reason has to be developed by deliberately and voluntarily drawing general inferences from particular facts of our own experience, as also from those of our kind. First and foremost of these inferences is the belief that, to account for mental phenomena, there must exist a noumenal *substans*, that is the subject of them, *i.e.*, of feeling, intelligence, and will; and this once admitted,

the same internal sense of ontological causality—sufficient, efficient, and final—requires the synthetic representation of these as the only sufficient reason for noumenal activity in judgment, or self-determination. The Hindu regarded matter as *maja*, illusion; and, as we know, the once-called "everlasting hills" sink in landslips, whilst mountainous islands have arisen out of the deep in a single night, and the ocean bottom has ever been shifting. Towns that were once on the sea-coast now stand inland, whilst new sea-side resorts flourish along the shore. But the nature of man has not changed, but has only evolved as does that of babes, some of whom pass away unmatured here, as wild tribes have died out, or rather passed on to other planets to continue their evolution beyond the sun.

"The soul is the logical subject of inner experience." But it is not merely a subject in the logical sense, but a *substance*, a real Being, whose manifestations or transactions constitute the so-called activities of the soul. The word soul, or psyche, has been so mixed up with animalism, that it is not a scientific term.

"That only inner experience possesses for us immediate reality is a fundamental epistemological principle. Idealism must, therefore, always gain an indisputable victory over every contesting view of the world, although it does not dispense with our obligation to recognize also the reality of the external world." The word re-cognition points to the fact of our immediate cognition of matter being through our own physical organism, to which the external cosmos is strictly related, this relation being the efficient cause of our apprehending it. The very word phenomena is meaningless without the assumption of real Being, or a noumenon, of which the phenomena are; and of other Beings, to which the phenomena appear. Thus we say, "I feel," "I perceive," "I think or apprehend," "I desire," "I conclude

or resolve." But to say, in the abstract, perceptions *are*, thoughts *are*, feelings, resolutions *are:* or to say "the present knowledge knows the past knowledge," is not at all fairly to describe psychological facts; it is in fact not logical speech. "I know that I know," implies self-consciousness.

The great object of modern philosophy has been to arrive at a theory of knowledge. The question is no longer of the immediate verification of a doctrine, such, as for example, the doctrine of a future state of existence for human or self-conscious, and, consequently, rational souls; but rather it is a question of whether the reasoning upon which a doctrine is based is valid, or whether the doctrine admits of rational interpretation according to any recognized principle of the mind, or whether it is any given inference of reason implicit in any attribute of Being, such as the moral sense; or, on the other hand, is there any principle of thought which would be contradicted by the predication, say, of man's mortality or of his destiny being one with that of the higher mammalia or of the insectivora? The answer to this is. "Yes." The principle of sufficient reason, which is the principle of morality, under which reflection is conducted, absolutely requires a larger field of action for man's emotions, intellection, and moral aspiration, than this life affords. Not only is art long, whilst human life is short; but also love is capable of an endless future; and as to the domain of science it is broad indeed, embracing, as it does, the starry sphere; whilst morality or virtue strengthens with its growth, and becomes more and more capable of conceiving and executing untold good, so that the universe may become one Heaven. The hard schools of discipline will .then be closed, their purpose being accomplished; and the will of God being everywhere fulfilled, the moan of the solitary spirit, and the complaint of the

oppressed, will be exchanged for the true music of the spheres, the universal harmony of souls. Every form of spiritual music will then prevail, from the duo that for ever represents the home of the heart, up to the symphony of all the souls of the good made perfect after, or through, great tribulation: after struggle—peace; the battle won—the olive crown. This is the school preparatory to the life to come—the blessed life, not hell-fire; for certainly whilst malevolence endures no peace is possible.

Faith is in the essential principles, and attributes of Being: its power, or sufficiency for causality, and its wisdom or efficiency to compass its end—that end being goodness, perfection, or beatitude of Being. The presumption, or assumption, of the principle of sufficient reason, which is the principle of rational self-determination in feeling, thought, and spirit, is that nothing designed by an omnipotent, omniscient, and omnibenevolent will, can fall short of accomplishment, or be a self-contradiction.

All have to learn faith, love, and hope in God. Without these special characteristics of humanity we are of all creatures the most miserable. As the lower animals cannot break the law, because they are ignorant of it, so they have no anguished moral sense at the picture re-represented by us, without and within, of imperfection, distortion, and wretchedness. Why, then, equip man with the Ideal of the Best, of the perfect, and happy life, if this stage of existence be the only one allowed to him? Why should "Show us the Father" have ever been the cry of souls, if the Father is never to be revealed to us, or if communion with Him be an impossibility? Even the most hideous superstitions testify to man's being born a seeker after God, and a striver after the Ideal.

"Man's obstinate questionings," that Comte and the agnostics of the present day altogether condemn as proofs

of his folly, rather than of his higher nature, have been well treated by Alfred Fouillée. He says, "a question asked is an idea of mind called into play," and in speaking, moreover, of "l'évolution des idées forces," *i.e.*, directive ideas, he remarks, "It is the subjective development of the human intelligence, and the self-consciousness which it attains, that enables us to ask questions, and to reply to them, knowledge of the universe being inseparable from self-consciousness"; and he adds, "We can find nothing in the world which we are not prepared to ask of it by virtue of our own internal development. The world becomes what it is to our cognizance only by the development of our own consciousness." Spontaneous thought is the power by which we interrogate Nature; by reflective thought we interrogate our own, or human nature. Scientific discoveries are made under the forms of hypothesis, verification, and application. In the case of the study of morality, or of the exercise of man's free will, in the first place to act is to know both *how* we act, and *why* we act. We do not create psychic facts or phenomena any more than we create physical phenomena, although we can apply them in many cases according to our reflective self-determination. The sensitive element is introduced to us from without; but the relation of our sensations to the profounder subjective phenomena which underlie them is an object of possible study. Psychology is thus not separate from physiology, and it gives us a knowledge of ourselves such as we become, and such as we can make ourselves under the action from without, and the reaction from within. This is the meeting-point between mind and matter, and the seat of self-government, self-restraint, and proper self-assertion. In other words, this is the proper field of morality. We cannot make ourselves feel more deeply than is natural to us, or become philosophers at will; but we can become more or less saint-like.

The object of this, and all my works, has been to formulate and exhibit a rational system of the spontaneous principles of knowledge, and of the reaction of reflection upon them.

Descartes' particular function in philosophy was the insistence upon the recognition of the ontological principle involved in every special predicate. *Cogito ergo sum* is surely more true to logic than "Though I reflect I do not exist" would be. Now one's cogitations may occasionally be supposed rather than real; but the thinker of the thoughts needs no other demonstration of his or her existence than the fact of thinking, or mental representation.

The spontaneous perception, apprehension, and comprehension, which alike singly, and taken together, connote noumenal Being, together with the reflective generalizations of pure reason, under the principle of sufficient reason, are vital exhibitions of our own spontaneous mental representations of the principles of causality—sufficient, efficient, and final; thus the existence of phenomena or appearances argues the existence of a noumenon, or "Ding an sich und für sich," to whom things appear, or are, phenomena. The faculty of projecting images out of the phenomena of sensation is shared with us by the lower animals; hence they have percepts, but only to man belongs apperception, or reflective Self-consciousness, in which what is implicit in perception becomes explicit in reflection, apperception being of the subject-object.

The existence of the objective, or the non-ego, is guaranteed by the ontological principles of causality, through which we understand the necessity of sufficient, efficient, and final causality for all effects produced upon us, because we know ourselves as centres of causality. Without such intuitions the phantasmagoric Berkleyan doctrine might prevail, and we should have no sufficient reason for our objective faith, love, and hope. Our life might then be, indeed, "a dream within a dream."

The objective satisfaction of the nature, and needs, or requirements, of intelligent, or noumenal Beings, is what sharpens the subjective sense of causality, the clear conception of which in its three aspects is the *sine quâ non* of all our understanding of self, of the universe, and of God.

Relativity, or likeness, is not only the first condition of true social communion, but also of gregariousness. With the finer organism, and the power of rational self-determination in man, appears the tendency, unshared by the lower animals, to voluntarily specialize the development of the faculties of body and mind according to, or in the direction of, individual idiosyncrasy. This is particularly the result of reflective, co-ordinating reason. "External co-ordination, through custom, can only be preserved by means of some system of outward positive institutions. But self-culture, in any particular direction, is the great agent in specialization of development."

Both customs and language should be such as to form "stepping-stones to higher things," instead of being, as they often are, dead checks in the path of evolution—"use and wont" being taken for natural logic, and external practices for religion.

The liberty of the individual to be what he is best fitted to be, is the watchword of western civilization. Yet in social institutions but a few sides of human nature are taken into account, and logicians tell us that "it is the bane of ratiocination to treat *names, or words that represent but one, or few, aspects of things*, as if they comprehended the whole of truth." Again, as fulness, or completeness of Being, is only realized through the union of man and woman, so only through the realization of the *solidarité humaine*, or the solidarity of each and every man with his kind, can social evolution proceed, social organization depending upon the recognition of essential inner relations, regardless of the

accidents of custom, such as dress and social etiquette, which, alas! in what is facetiously called *le grand monde*, is regarded as the all in all.

Self is an essential factor in voluntary action. "Sans le moi, on ne peut se rendre compte de rien." Reflection affirms tendency in action; we may, or may not, know ourselves, nor did we make ourselves Beings moved by a constant purpose in action, for it is thus that we are constituted.

"Desire," says Professor Sully, "constitutes, in a greater or less degree, an integral element in all true conative processes. *The entertaining of distinctly painful ideas for their own sake*, or without any desire to *get a secondary result of pleasurable consciousness* from so doing, is seen by all to be abnormal and immoral," leading, as it does, to cruelty, suggesting the thought: "Evil, be thou my good."

Action for the Best for Being may be regarded as the Ideal type of all volition, just as love is the Ideal of all emotion, and truth is the Idealism of all observation. The subject is painfully or pleasurably impressed by an object, or *by the idea of* an object; it intelligises the relation in which that object stands to it, and acts accordingly under the connate tendency for self-preservation, or for the conservation of the integrity of Being as such.

It is the *reflective* self that is truly *selective*, acting upon general conceptions, rather than hypnotized by immediate or directly given impressions. There is systematic thought exhibited in general conceptions, in which self-love, social, and Divine, are alike represented as motive powers.

The identification of the self with the Ideal will, which constitutes pure volition, as opposed to mere passive desire, is synonymous with the assimilation of a particular idea into the body of thought.

It is from reflection on our imaginative representations

in connection with our feelings, thoughts, and desires, that purely rational or conscientious volition arises, pure reason referring to reflective self-consciousness, *i.e.*, to the Ideal *Self*, whose mainspring is good-will, or love, in the three forms of self-reverence, social regard, and Divine adoration.

"Remember your good hearts," was the text of a Japanese sermon. Will has been defined as a conative determination, or natural tendency in action, represented before any reflective judgment can be formed as to the nature, or Ideal of morality; but the seat of free-will is reflection, with its requirement of equilibriation of feeling, intelligence, and desire.

If we recall to memory the happiest hours of our life, we shall find that in them, the Ideal of thought was, as it were, incarnated in our own life for some brief space of time; more than that cannot be expected in this life of woes, in this valley of the shadow of death, where trial of some kind is always making itself felt, either regarding our own destiny, or that of others. Abstract good-will is analysable into its constituent elements—feeling, intelligence, and tendency in action. "If the assumption of a physical world is the legitimate and necessary standpoint of physics, the assumption of a spiritual Being, or intelligent agent, is the equally necessary metaphysical standpoint of psychology."* The synthesis of Being and thought is the one thing necessary to be grasped. As sensuous *existence is imaged, so spiritual existence is personified in rational conceptualism.* All reflective concepts are formed under the categories of thought, or the fundamental ideas of *veræ causæ*, or of causality—sufficient, efficient, and final—of which the human understanding is composed. Should any one of these not be taken into account, our conception of an

* LADD.

object must be incomplete. Nothing is conceivable apart from its relation to, or except under its relations to noumenal Being. Probably the *idées claires* desiderated by Descartes can only be the outcome of our completed evolution. Only in the Absolute Being may the connection of thought and will be undeviating; conditioned Beings are, by the terms, handicapped by their conditionings. The *practice of a perfect Being is only logically conceivable as identical with its essence;* whereas, with us poor mortals, the spirit may be indeed willing, but the flesh, to which it is bound, is weak, and the will consequently wavering. Reason is the law of identity with, and non-contradiction of Ideal Being. A complete idea or notion can only arise out of our whole Being, which must itself be true to, or have attained to its type. This, however, is only partially attainable through the complementary union of opposites, which is the law of elective affinity ensuring the balance of the faculties. Before Sir Isaac Newton's discovery of the principle of gravity, it was not unnatural to suppose a fetish, or demoniacal vitality in lifeless, or unorganized matter, seeing how things, apparently spontaneously, shift their position when their centre of gravity is disturbed, creaking and falling about as they do. Again, earthquakes were interpreted as signs of the wrath of God; but science has revealed the chronic rule of law throughout creation—law meaning, established relations between Beings and Beings, and between Beings and things, as also between the means and the end, or rational relativity. The rational categories of mental representation, far from being of dubious certainty, are actual representations of vital presentations, affirming the existence of a thinking subject, and of objects of thought. As an instinct, such as that of hunger or thirst, argues its satisfaction, so our possession of reason argues its own justification and fulfilment. Progress is

mostly by antagonism. It is a struggle for the attainment of the Best for Being. In evidence of this, we can no more regard ultimate and final mental dissatisfaction, as a desirable, and to be hoped for conclusion, than we could so consider chronic physical suffering. What virtue can there be, in pretending we like distress for its own sake?

Harmony, attained through equilibrium of forces, does not tend to erratic motion, although as in the case of union arrived at between complementary souls, it leads to regulated balanced activity, that precludes stagnation. Tyndall said, that "uncombined forces produce the cataclysms of the universe, in their rush into combination"; and certain it is that the instinctive striving after the equilibrium that comes of satisfied elective affinities, is a condition of the peace and welfare of society being attained.

"We should then love Thee best
Were our affinities at rest."

"Our lifted lives at last shall touch
That happy goal to which they move,
Until we find, as darkness rolls
Away, and evil mists dissolve,
That nuptial contrasts are the poles
On which the Heavenly spheres revolve."

COVENTRY PATMORE.

"Oh! ye that taste that love is sweet,
Set way-marks for the doubtful feet
That stumble on in search of it:
Sing hymns of love, that those who hear
Far off in pain, may lend an ear,
Rise up in wonder and draw near,
Lead lives of love, that others who
Behold your lives, may kindle too."

CHRISTINA ROSSETTI.

Lives like Byron's are more like the flash of a meteor, than like a fixed star in the firmament, by which a man may be helped to steer his course aright. Such a pole-star is true love, the story of which has been carefully

preserved in every age and country, and transmitted from generation to generation, describing to other races, "the haven where they would be." For each a lodestar exists.

"True love is the unity of souls." The satisfaction of the senses has little or nothing to do with true love. As marriage can exist without true love, so true love can exist without the marriage ceremony taking place.

"Conjugal love," says Tolstoi, "is destroyed before marriage, when sexual pleasure is cultivated before marriage; yet," he continues in his *Confessions*, "I had never heard from any of my elders, that the life I was leading, after the fashion of the youth of my class, was *reprehensible.* Surely there will come a time, an epoch, when the life of the voluptuary will be unveiled! What cowardice is this pretending not to know what everyone knows, and,. moroever, regarding it as a matter of joke!"

"If there is any question of equality between man and woman," continues the same writer, "*let the equality be complete.*" As it is of the marriage of souls of which I speak, so is it of the equality with oppositeness, of development of spiritual attributes, that I am specially treating, *under the name of* true love, or spiritual affinity.

Well might the ancients (the Greeks said the fable came from India), when imagining life in conjunction with one's perfect affinity, suppose that the gods themselves would be jealous of their happiness, and therefore divide them, leaving them to pass their lives in vain struggles to find each other, like Cupid and Psyche. When love is not founded on spiritual affinities, and conformity of Ideals, but is regarded merely as a means to the end of domestic or family life, so that the children are considered above either the wife or the husband, and their troubles, real or imaginary, throw everything else into the shade, conjugal love has taken flight, if ever it could be said to have existed.

In the classes in which the fine arts are cultivated, the feelings, the intelligence, and the will are ideally aroused; but as it has been said of pity, so it may be said of each and all of the emotions, or sources of action, that if they are once aroused from the latent state without being actually fulfilled or realized practically, they rot the heart, or are themselves *ground down*, as is the nether millstone when there is nothing else for it to grind. Ennui, scepticism, cynicism, and pessimism haunt the man of culture, in a way that Sancho Panza never dreamt of, for *the Ideal perverted or disappointed is a dangerous guest.* And again, as Tolstoi has powerfully exhibited in his *Kreutzer Sonata*, hate sits close by lust, so that the gratification of the merely animal passion of love does not suffice for fidelity, or save from jealousy.

Nothing is more favourable to self-development than self-devotion, wrongly called self-sacrifice; for the body is not the real self, and whether self-devotion refers directly to some beloved object, or indirectly to some abstract cause, say to the cause of truth, justice, or liberty, or philanthropy, it is as a matter of fact self-actualization, or moral self-realization.

The doctrine of immortality, the basis of which is strictly metaphysical, resting on spiritual *self*-consciousness (as exhibited in the Japanese belief that "life is but the scabbard of the soul, which can be set free at any moment"), is, above all, the *ægis* of morality, making the *memor ultimi* always present. Goodness, and the concomitant hope of God's goodness, are the only rationally-conceivable justification of man's troubled existence here, and of the imperfection of "this body of death," as St. Paul calls it, which is a constant cause of anxiety and alarm.

When we speak of the goodness of a man, we mean his voluntary realization of the ethical Ideal of Being. The

sense of Being is both the *à priori* and the *à posteriori*, or reflectively given, basis of thought or mental representation. The Ideal of happiness, or Heaven, is of a time and place where "feeling shall be one with joy or love." As man reasons from each new platform of self-consciousness to which he has attained, through the mixed experiences of joy and suffering, so the prospect of reason seems to stretch out to infinitude of progress in the capacity of adoring our Creator. The unfolding, or evolution of a living spirit, must always be identical with itself—development not meaning the turning of one thing into another. The birch-tree does not develop into an oak, although an oak is evolved from an acorn.

Sufficient, efficient, and final causality, are necessarily at one with each other, and the efficient cause cannot be at variance with either of the concepts, on which all reasoning proceeds. Not to trust to the final cause is pessimism—the denial of instinctive and reflective reason.

To seek enjoyment in anything that contradicts either of the essential elements of Being, must, therefore, be in vain. It is in the synthetic unity of mind, under the reflective principle of sufficient reason, that all our true judgments, sensuous and sense-transcending, are rooted.

Man's great difficulty is to realize himself reflectively, and to understand himself. Only after he has attained a fairly clear view of the Ideal of Being can he do this. The fine arts greatly help man to the conception of the Ideal; hence their attraction, and the respect in which they are held.

As the moral sense, or the reflective sense of perfection of Being, develops in us, devotion to an imperfect Being becomes secondary to devotion to the absolutely Good or Perfect Being. But although secondary human love or devotion to a beloved fellow creature is as positive an

element in human existence as is the devotion to a Supreme Being, which we call religion, and which is in fact an after-thought, an after-emotion, arising out of reflective reason, the one fear that may be said to survive hatred, or antagonism, is the fear of estrangement between ourselves and the beloved Being, human or Divine. Hence devotion has an element of such deeply-felt dependence in it, that it becomes awe, or reverence, both in the case of Divine and human love. Dr. Bradley, in his *Appearance and Reality*, says that filial and sexual, or conjugal devotion, shares this characteristic of the religious sentiment. Dr. Bradley says, moreover, "First amongst the moral demands which call for satisfaction is the suppression of the divorce between morality and benevolence. Morality has proved to be unreal unless it stands on, and vitally consists in, gifts naturally good; every kind of human excellence is undeniably good, while at the same time the highest rank should be reserved for the inner life." Evil may possibly be definable as the regarding our material and worldly interests as of more importance than those of the spiritual life, such as faith, love, and hope in goodness for the joy of life, which we feel to be the test of goodness. "Oh! taste and see that the Lord is good!" said the Hebrew Psalmist. The sense of duty, or responsibility, to a Supreme Being, is a great aid to self-knowledge. True love also makes us take stock of ourselves through our eagerness to excel, so as to be worthy of the same respectful love we ourselves give to the beloved object; for only respectful love *is true love.* Music, emphatically above all the fine arts, helps man to realize his capacity for the tender yearning of love—its joy, and its triumph—as also his capacity for deep depression, and the hopelessness of utter bereavement; therefore in all religious ceremonies music has played a great part. Dancing is also a sort of

ocular rhythm. Poetry is more expressive of the intellect of man, although its imaginative word-painting throws a great deal of light on the emotions. Truth is the Ideal of knowledge, as the sense of harmony, or loveliness, is the Ideal of feeling, and goodness is the Ideal of perfect or right action. There is a wonderful unanimity among poets and novelists as to the phenomena of true love or spiritual harmony. All endorse the idea of Dante's *Vita Nuova* in the sense of turning over altogether a new leaf in the book of life, making the reader—him or herself—feel, to use Shelley's words, "bright, beautiful, and free": *bright*, because it has become so clear to him that life is meant for joy; *beautiful*, because the sense of being in perfect harmony with another Being makes him estimate himself of higher worth; and *free*, because the slavery to the groove of his own idiosyncrasy is broken, and he walks in the strength of fulness and completeness of Being, or *in the strength of two*. Things can only be intelligible to a self-realizing Being, *i.e.*, they are only so in connection with the categories of the understanding, or the consciousness of causality—sufficient, efficient, and final; the concepts of causality are altogether ontological.

Reflection is not a reproduction of objects, but of the states of subjective consciousness induced in us by them. It is by reflecting on these that the Ego interprets its own motives in self-determination. Thus also it gives sensation-signs significance. "Mathematical terms are inappropriate to spiritual realities." The data of the senses are impressions, not, in the proper sense, cognitions; whereas causality is immanently known to man, called the lord of the creation under God, being himself a *vera causa*. The cause is related, as cause to effect, by virtue of some intrinsic quality of its nature, which is embodied in that relation. Causality is a form of connection which is generally thought only to hold

among the phenomena of the material, whereas it is *par excellence* the governor of the moral, universe. In the reflective concepts of causality we generalize our experiences in feeling, intelligence, and will on the principle of non-contradiction of experience. Epileptic fits and convulsions are only accidental conditions of the body, physiologically occasioned. Being is the only sufficient source of purpose, or of sufficient causation. In what we call a design, we see the adaptation of one thing to another for the production of a given end conceivable by reason. Apprehension arises out of our knowledge of a particular relation existing between things, which is the efficient cause of an effect produced on us.

A relation is a point of contact, or of identity, between the subject and the object, which is the only rationally-conceivable efficient cause of feeling. We can only rationally postulate our own essential tendency in self-determination to act for the Good, or supposed Good, for Being, as explanation of the purpose of all rational Beings. Distorted, indeed, must be the nature which says: "Evil, be thou my good"; and strange the inference that the Creator Who imposed the Best for Being Himself holds hell-fire for the majority.

It is from our own experience, and that of other persons, that we induce the general concept of finality, or rational purpose in action (Zweckmässigkeit). Our hopes of future happiness are simply deductions from our necessary concept of Ideal Being, and of a Being of Beings Who, being absolute, fulfils His conception of love and goodness, or benevolence; in Whom we need, therefore, fear no shadow of change, Whose goodness cannot be doubted, because, unlike finite conditioned Beings, He is not dependent on the will or the caprices of others.

Leibnitz, in exhibiting, in his principle of sufficient reason,

that nothing takes place in the universe *which excludes* a *rational vindication,* laid bare the rational springs of the universe, the purpose or final cause of which is to be a home for finite spirits—their cradle, their place of education, and the scene of their ultimate higher self-realization, or happiness. Thus does it also afford us a key to theology. The monads of Leibnitz have no *spatial* attributes; for Leibnitz, God is the monad of monads.

"Each mind is spiritual, and is a living and perpetual mirror of the universe." When we say that the principle of variety asserts that no two *exactly* similar things exist, we only mean that oxygen is always oxygen, although its action may be modified by mixture with another physical element; and that we should not logically call things the same if they differ in any respect. For truth, it must always be remembered, refers to the necessary concepts of our understanding. Different stages of evolution in the different attributes of Personality constitute different individual idiosyncrasies, *i.e.*, a variety of standpoints from which finite spirits regard the universe; but Being is one in its essence.

"The senses tell us what happens, but not what necessarily happens." The subject, or Ego, itself is the source of our idea of substance, and of certitude. Intelligence is of the harmonious, or of the discordant, relations that exist between Beings and Beings, things and Beings, and between our own desires and self-determination to act for the Good for Being, or, reflectively, for the conservation of the integrity of Being, that rationally necessitates our teleological interpretation of the universe.

The inferences of reason are from the facts of existential experience. No conclusion can, or must be, contradictory of its datum, as the means to an end cannot be a contradiction of the end proposed. For me to have analysed my conception, I must have grasped

its synthesis, to which my whole Being or mind must contribute. Relations are reciprocal, the forms of judgment are categorical.

As physiological Being is a whole in itself, so conception is from our complete mental outfit of feeling, intelligence and will, morality being the outcome of reflection under the principle of sufficient reason.

It is by reflection on the complex economy of his own mental structure, that man arrives at the psychological basis of ethics in which physiology has a part commanding his attention.

"Il n'y a pas de bonne bête," say the French. Either stupidity or ignorance disables one for pure moral judgment; hate as the contradiction of love is immoral.

The legal institutions that have prevailed throughout different times and places, are only indications, like high-water marks, of the standpoint in moral evolution, socially arrived at in such and such times and places. Evolution is, above all, moral; love is both its path and goal. Evolution means increase of knowledge, together with stricter adherence to reason in practice. We gradually modify our social institutions in the ratio in which our own evolution, as to our Ideals of truth, love, and goodness, has advanced. In spontaneous direct consciousness, pure or speculative reason is implicit. The intelligible object is first constituted, as such, to us, by our perception of a modification of our own Being in respect to sensation, or feeling.

The apprehension of the relation in which an object stands to us is the apprehension of a similarity in kind with variety, or differentiation; but, together with differentiation in various directions, redintegration may occur in many complex ways. An indefinite variability of organisms being thus conceivable, next comes comprehension, which is emphatically teleological, or which determines activity for the Good, or

Best, for Being. Apperception, or reflective self-consciousness, in which we make our abstract conceptions explicitly rational, under the principle of sufficient reason, is more slowly developed; it resumes the great fundamental principles of causality by which the internal and external cosmos are governed.

Leibnitz stated that physical monads are moved by efficient causation, and spiritual monads by final causation. In voluntary action the natural tendency to act for the conservation of the integrity of Being is realized as referring to our real, or spiritual Being, rather than to our animal organism. Efficient causation which arises out of the relation between things may be spasmodic.

Carlyle warns us against burning away in mad waste the plainly Divine elements in our Being, changing our holy of holies into a place of riot, thus making the soul itself barren, impious, and hard; hungry animalism meaning spiritual extirpation and mendacity.

But because animalism is not to be rampant, this should not preclude the exercise of the faculties given us to fit us for our existence in this mundane sphere. The exercise of all unperverted faculty is good, in the sense of being both pleasant and helpful to our true welfare, together with that of others. How can you do unto others as you would be done by, if you have no natural tendency to any particular kind of action for yourself? This has to be answered by the agnostic. Mere sensation may determine spontaneous conation, for the satisfaction of our instincts; but reflective, or real, volition involves rational attention to some chosen object, supposed to conduce to our essential well-Being. We are not merely receptive even in desire, but we are positively active in volition, in which attention and muscular consciousness are both called into play. The conative, or active faculty, expresses the more passive attitude of desire. "For

internal volition the attention is directed to the idea of some change to be effected in a *psychical* state: in external volition to motor ideas." Reflective will is the result *of a generalized idea.* Now an idea is composed of the principles of the human understanding, *i.e.*, those of causality—sufficient, efficient, and final—which represent its attributes—power, wisdom, and goodness; the principle of sufficient reason admits of no contradiction.

Thus the idea or notion represents the whole of Being, which is the ground of all the inferences of pure reason. "Ideo-motor action or conation, does not necessarily involve attention. When conation includes attention, it may be compared to the personal directing of a telescope." To say "I feel; I know; and, therefore, I will direct my attention to such or such a subject," is to recognize one's own existence, whether we realize it intellectually or not. *Je pense, donc j'existe.* The moral law is derived from the general conception of a rational Being, meaning one that acts in the ratio of, or in agreement with, its nature of feeling, intelligence of relativity, and tendency to will, or act, in accordance with both of these attributes.

Art can only live, if it is in accord with both the laws of physical nature, and of human metaphysical nature. The unnatural is neither the true, the beautiful, nor the good, and no arbitrary institutions can make it so. Moreover, the highest art is always ethical, in so far as it is based on the fundamental and final Ideal, that good shall have the great mastery over ill; therefore, a novel, ending unhappily, may what is called realistically represent life in its incompleteness here, but it is not an Ideal work of art; also the rational concept of the subserviency of body to mind must be observed. It is not states of our organs, but of our minds, that are Ideal. In reflective thought, human re-representation is opposed to the merely sensitive

presentations, or imaginative representation (which is probably the *résumé* of the representative faculty of the lower animals—*emotion, intellection, and judgment*)—answering to animal instinctive feeling, intelligence, and tendency. "The object of the true ascetic," says Buddha, "is not to afflict his body, but to *subdue his body, or physical organism, to his spirit*, so that the best energy may be thrown into the higher life." In the Sutta, entitled "The foundation of the Kingdom of righteousness," we find it written, "The Kingdom of God is within the *spirit of man*, and it is made manifest in his correct *mores*, or *habits*," for rational service is what the Father of spirits requires in His rational creation.

The Ideal of philosophy is reflective inquiry concerning the existence of things, the nature of Being, and what constitutes the right, or good, in conduct. Philosophy busies itself with historical criticism, and with the analysis and content of the particular sciences, together with recognition of the deeper needs, and ultimate aspirations of human reason. It is older, and of more permanent interest, than any particular science. Above all, philosophy inquires into *reality* for the ascertainment of *truth*, or right concepts about things, and emphatically into the *rational* validity of our concepts concerning Truth. Hence it may be called the science of sciences, for it is the science of reason itself: of what it consists in, of what are its limitations, and of the tallying of our abstract conceptions of things, with their action upon us.

Phenomena can only be known to us as they fall under the categories of thought, for only as effects produced upon us do they enter into consciousness. Common-sense realism is dualistic: on one side, it is psychology as a natural science, or as a branch of organic chemistry of physiology; and on the other, it is metaphysic, or speculative

philosophy of consciousness. Next comes logic, as the study of the assumptions, postulates, and conclusions of reflective reason. All speculative hypotheses are ontological in their character: logic, or the *Word*, is but the expression of Being; it is taught as an art, to prevent the contradiction of Being, or to protect one from self-contradiction. Pleasure is a psychological term referring to the mixed sentient and imaginative consciousness: it answers to the spiritual joy felt in the appreciation of value, or worth, in the reflective reason. *Mens sana in corpore sano* is a logical expression, but powerlessness in a function often leads to reflection, and makes a philosopher of a mere man. Desire involves feeling, with the apprehension of an object to be attained. Judgment is positive, comparative, and superlative, implying comparison with a standard. Judgment assumes that some given object is a means to a desired end, or to the desire of our desires —the perfect life. The desires of unreflecting youth are tinged or shaped by the immediate stage of the evolution of the imagination. Thus we speak of "love's young dream." Now I have recently seen pictured illustrations of the dream of a young woman, and of a young man. The first representation was of a pretty-featured, charming "little miss," fashionably dressed. The second portrayed a handsome young fellow, looking strong and martial, in uniform. Both of these pictures must have been drawn under the sway of imaginative sense-consciousness, for reflective reason is occupied rather with the essential Ideal relations in which the object stands to the Ideal, or spiritual Being, than with this body of death and the clothes with which we cover it.

But alas! how few aspire to the comprehension of God and the universe. Thus it is forgotten that, as the dove cannot mate with the eagle, so one who holds lower

intellectual and moral Ideals than another, cannot truly mate with that other. Hence incongruous incompatible conjunctions: the groaning of the wise under the yoke of the fool, the increased alienation of the fool from wisdom, because with him familiarity breeds contempt.

Poetry, the drama, and the fine arts, as such, are indirect means, or reflective modes of stimulating and cultivating the emotions, answering to the training of the eye in drawing, or of the ear in music. They are, therefore, of great rational and moral value; hence we speak of the advantages of a liberal education, as opposed to the mere grammar-school tuition. Of course, only from *good* poetry can a good result be expected, and a vicious drama may corrupt instead of improve. Poetry, like everything else, can only be pronounced to be good, when the effects or results it produces on the characters of its readers are good. It must, however, be borne in mind, that what may be good for the full-grown person, may not have a good effect upon the mind of a child, or of an adolescent. The word good is purely an ontological term, referring always to conscious, or rather self-conscious individuals. Art shadows forth, in concrete forms, the Ideals of the imagination; hence, the body being but the fleeting, vanishing shadow of the spirit, an old woman is not considered a fitting heroine of a novel. Ideal conceptions, or reflective, subjective, general ideas, are of universal enduring truth, beauty or harmony, and goodness. These are the great *Ideal realities* answering to man's need and capacities for faith, love, and hope, he not being able to live by bread alone.

Moral purpose is that which reveals character; and it is seen in what a man chooses or avoids.

The word, and fact of evolution, has resolved the difficulty of the existence of "a process of becoming" (Hegel's *Wer-*

den) within the compass of an abiding reality. As the rose is evolved (*entwickelt*) from the bud, by sunshine and rain, so is the spirit of man evolved by pain and pleasure, joy and grief, hope and despair; and, above all, by his own steady direction of *his will* to the path of right duty and order.

The following extract from Professor James Seth's most admirable work, *A Study of Ethical Principles*, is a fair sample of the gradual evolution of the moral sense, amongst even philosophers, since the time of Plato. "The ultimate measure of well-Being having been found in the perfection of the development of the total nature of the individual, the maintenance by the State of the true relation of economic to ethical good, of material to spiritual well-Being, may take many forms; but with regard to the internal and ethical, all men will be seen to be equal: class interests do not exist here. In the ethical sphere will be found true democracy."

"The capitalist and the day-labourer stand here on the same level, and the true State will regard the interests of each alike. If the preservation and development of the highest manhood of its citizens is the supreme duty and the ultimate *raison d'être* of the State, a certain amount of leisure has to be secured to all, so that no citizen shall lose the reality of citizenship, and sink to the status of a slave." Even Christianity countenanced slavery during several generations; but the development of pure reflective reason has at last set the spirits in prison free, and offers to all a certain hope of future blessedness, the nearness or remoteness of which is seen to lay partly in their own hands; for each of us has to work out his own salvation voluntarily, and of heart's desire. Professor Green defines personality as *the quality in a subject of being consciously an object to itself.* "Not only do we know our inner

experiences in feeling, and thought, and purpose, by the inner vision of reflection," says Dr. Martineau, "but we are continually relating them to others." "The man who sacrifices himself in a noble cause," says Aristotle, "acts for the sake of that in him which is most himself; and his self-regard, or self-love, is a blessing to his fellow-men." Heraclitus said, "It behoves all men to know themselves, and thereby to exercise self-control."

For Xenophon, to know oneself meant "to know how much, or little, one is able to know one's own power."

Socrates said that "the maxim graven on the temple of Apollo, at Delphi, enjoined the discrimination between good and evil, as well as the knowledge of one's powers."

Critias, in the Platonic Dialogues, says, "Self-knowledge involves all other branches of knowledge," for to know the three modes of causality is indeed the "open sesame" of all the sciences. Desire is directed to some form of pleasure, or of pleasurable activity; the object of *reflective will* is to realize, or actualize, perfection of Being; therefore, we can dread fear and hate as painful and deteriorating to Being, and so to oneself. To take care of ourselves properly we must obey the Delphic maxim, "Know thyself." "For what really belongs to me," says Socrates, "is not only my clothes, or arms and legs, but my Self is identical with mind or soul. When I speak to Alcibiades I address myself to his soul, or mind, not to his clothes or his legs."

The same philosopher, being asked to define the Self, says, "It is the agent who employs the body as instrument"; and he added that, "in looking into another's soul we perceive our own self reflected, as one sees one's eyes reflected in the eyes of another." This applies more particularly to congenial souls. Only when the goal of perfect rationality in feeling, intelligence, and will, in thought, word, and deed, is at last reached, will Heaven—or the abode of

perfect harmony between God and man, and between the spirits of just men made perfect—be won, for time or for eternity. Then only shall we know or understand the providence of God towards us.

Dante, in speaking of the dead Beatrice, describes death as the "*beginning* of peace." Certainly the light thrown by the casting off this mortal coil of pain and fear and constant ailing, must be great indeed upon the glorious possibilities offered by the universe around us; but long and weary transformations may yet remain before the spirits of those who are not of the enlightened of this world, and, above all, of those who deliberately refuse to listen to the voice of conscience, despising the path of duty, by which alone the goal of evolution is to be reached, the goal being the perfection of life or happiness.

As the young of the lower animals exhibit the results of training, in inherited modifications of the nervous system, so it is through succeeding generations that each individual becomes a stepping-stone in the evolution of the race. Children that come of a truly good, or duty-doing family, are more susceptible of culture than are the offspring of the savage, the depraved, and the uncultured. Spiritual evolution is not of the muscles of the arms or the legs, or even of any cerebral artistic faculty, but it is of the essential attributes of Being, *i.e.*, of feeling, intelligence, and will.

From these is the reflective principle of sufficient reason, with all its wealth of inferences, drawn. The things of the spirit are, moreover, eternally enduring.

> "The sense may slip its transient pleasure
> For richer boons of sense renewed,
> But love, which spirit alone may treasure,
> By time or change is unsubdued."

"Flesh against spirit prevaileth not," for who soweth to the flesh, soweth to corruption. "Time," says Lotze,

"cannot be called a series or a process, for there is neither development nor process in time itself." Time is a condition, not a cause of progress. The idea, or mental representation, of time postulates a permanent Reality or Substance, which does not essentially change, but of which the conditions only change. The doctrine of the "rights of man" is strictly relative to his sole possession (as distinct from the lower animals) of the Divine attribute of self-conscious reason. Hence we call men alone the "sons of God," as being not slaves, or puppets, but sharers in the Divine counsels. Hence for man alone does reason predicate, or predict, an immortal destiny. The great advance made by Christian Protestantism beyond Romanism, is its assertion of the right to private judgment, appealing to the reason and conscience of the individual, instead of submitting the individual conscience and reason to the Pope, or any persons delegated by him to receive confession.

All rational government is by consent of the governed. But man cannot reverse the attitude of conscience towards our Creator, and substitute an inferior authority. Freedom is of the very essence of man's nature, his Creator having even left him free to deny, defy, or ignore Him, as also to ignore the reason with which He has gifted us.

Of course, the consequences of his so doing are logically determined by the laws of causality; and as the Kingdom of God is within, so it is within us that the penalty is paid: in the deterioration of our Being, in the loss of self-respect, self-help, and self-control; and, with these, depart faith, love, and hope, both in God and man.

The temporary frustration of the Good, which reason teaches to be the final goal of all, is no doubt compensated for in the eternal scheme of things, nor need we ever fear that evil will prevail ultimately. "Lieve vapor fu questo

che pasò dinanzi al sole e non l'offese." Without faith, love, and hope in God, and hence in the moral order of the universe, how could eternal life be a blessing to us? It would rather be, like the Medusa's head, a thought of horror, to turn us into stone. Do those who love not (that is to say, those who do not know true joy) really desire a future state of Being? The inquiry of logic, is not how to reach new knowledge, but how, when we think we have reached a piece of knowledge, can the step be justified by reason? Our inferences from perception, apprehension, and comprehension, must not be identified with what G. H. Lewes called the psychological spectrum itself. Consciousness of the logical process does not begin till we have already got past the formation of some sort of judgment, and *wish to know* if it be a rash, or a wise one—apperception is *self*-verification. Logic attempts to explain *how* a judgment is formed. The main task for the more accurate logic is to look behind merely verbal conclusions to the facts which the words attempt to express. Precise definition of *the notions used* is most important, and strictness of *definition* is required to justify a conclusion. Merely *descriptive* names are ambiguous. "Formal logic only gives a rough *grammatical account of the matter.* When a conclusion is absurd, we must doubt the premisses." "The meaning of a total assertion is dependent on its weakest part, as the strength of a chain is upon its weakest link," so that in logic, as in mathematic, there is no such thing as a trifling error. Every descriptive name is one of a pair of contradictory names, as ugly, or non-beautiful, is the contradiction of beautiful; stupid, or unintelligent, is the contradiction of intelligent; and as malevolent is that of benevolent. But there may be opposition without contradiction: diversity in details without negation of essentials. For opposite forms, and degrees of intensity of development, may

induce apparent contradictions, which disappear on closer investigation; also there may exist a superficial resemblance of aspect without entailing a radical similarity of qualities in persons or things. When there is absolute contradiction, —such as vice and virtue, wisdom and folly—mutual stultification ensues, such as one sees in the case of unmatched couples.

It is our imagination, perception, apprehension, and comprehension, that give *sensation-signs* their significance. Sense impressions are acted, and reacted upon the mind or logical understanding. Sensations do not resemble things. The sweetness is not in the apple apart from our sense-impressions of it. Hence I hold sensations to be merely conditions of our physical existence, which are often of so painful a character that we hope to be no more subject to them in a future state of Being. We can only be properly said *to know* a universal truth when we are able to translate it into a concrete experience. It is only by abstraction from given experience that we can consider truth in itself. How, for instance, can a person understand the nature of true love, or predicate its existence in the particular case of any other person, if he has never himself stood in the particular relation of complementariness of Being and consequent mutual attraction to any human Being? Results are conditioned by the realization of the means to an end. Thus happiness meaning the perfect satisfaction of feeling, thought, and will, how can it exist apart from the fulfilment of these conditions? If a finished scholar, or even a poet, cannot fully realize a particular physical pain, or the particular nature of parental affection, without having experienced either, how much less, considering the great variety of counterfeit forms of love that exist, can that pure spiritual relation, which arises out of the complementary evolution of two souls, blending them together,

so that together they constitute a single perfect spirit, be comprehended by the person to whom it is unknown through experience?

For real human love, as opposed to brute tenderness, a man must be born again to the spirit, as much as for the real love of the Father of spirits. Seeing that spiritual conception, like physical conception, can only be after its own kind, it is certain that where there is inequality of mental evolution misunderstanding must exist. Hence the legal maxim that a man should be judged by his peers, which is not only true of the English House of Lords, but is a universal truth.

The soul, as self-conscious, is self-realizing, and is therefore intelligent, and intelligible. As the body is imagined physically, the soul is conceived Ideally, *i.e.*, in relation to its manifestations in feeling, intelligence, and will, from which the ideas of reason are drawn. All our essential conceptions are relative to these, although in each case they are conditioned by variations in the physical organisms, on which impressions are produced. All reflective ratiocination is equally from, or under, the categories of thought, which represent the modifications of the essential attributes of noumenal Being, these having been originally presented to us sensationally, or neurotically, through the cerebro-nervous system, under the categories of causality—sufficient, efficient, and final. It is through the relations existing between subject and object, that we arrive at the knowledge of the order of the outer world as well as at that of the inner world. A social Being can only be socially evolved. Gaspar Hauser was a melancholy instance of this reverse treatment. Knowledge proper is translatable into experience. We know universals, or the categories of thought, only as given in our experience, and in the experience of similar Beings; and we can only by abstraction

separate or generalize them from concrete experiences. The only real knowledge is of self, as given in self-consciousness; all the rest of our knowledge is inference of reason therefrom. Abstractions, from their very nature, cannot re-represent the concrete realities of life, and love, and hope, together with the agonies of disappointment, forlornness, and despair.

Universals are realized only in reflective thought, which has the Ego, with its modifications in feeling, intelligence, and will, for its one object of apperception and ground of inference. Reflecting on it we unconsciously, or intuitively employ the reflective category of sufficient reason, which is arrived at by co-ordinating the categories of causality. Taking them together with their sub-concepts, we summarize all the normal experiences of the race. In reflective generalization the formulated notion of sufficient reason precedes the moral sentiment, or law of spiritual determination.

Thus, also, the living emotions of the religious consciousness no doubt depend for their consistency and permanence on the Ideal realization of the principles of causality—sufficient, efficient, and final—these representing the attributes of Being resumed in Personality.

"The mind," says Spinoza, "perceives the things which it conceives no less vividly than through memory." The argument from design postulates as Sufficient Cause for the existence of the universe, or cosmos, a Supreme Being, absolute in power, wisdom, and goodness. To call nature God is as though one called drums, fiddles, and fifes musicians.

"The chain of cause and effect requires a beginning in a Great First Cause"; but this is the reasoning of a somewhat advanced evolution. Mere animism, or fetichism, satisfies the savage mind. But however latent the logical conscious-

ness of man may remain as to the principles of causality, the belief in a Sufficient Cause for the existence of order, or design, in the relativity, and tendency of Being, is virtually belief in a Supreme Noumenal Being. For full religious consciousness, feeling, intelligence, and reflective will in the form of the moral sense, are all required to be fairly developed—the determination of the reflective will involving self-consciousness, and through the sense of the *must*, and the *ought to be done*, Divine consciousness: that is to say, the Ideal recognition of the object of our sense of responsibility.

As to the doctrine of morality being the outcome of mere "social contract," little as the moral sense is at present developed in the general society of any country, it would be all but latent at the present day but for the existence of the religious sentiment, which has borne witness to the Personality of the Creator, and of the consequent rational intercourse which should subsist between Himself and His rational creatures since time began.

Although the knights of the middle ages bore upon their shields the motto, "*Dieu et mon droit*," yet the fine old Pagan maxim, "Fiat justitia, ruat cœlum," was *virtually* replaced under the reign of feudalism, at least in the case of the upper classes, by "Fais ce que *veux* advienne ce que pourra" —Follow your own sweet will, happen what may.

"Fais ce que *dois* advienne ce que pourra" is the pure outcome of the moral sense. Utilitarianism maintains respect for present expediency; the temptation into which it falls is that of casuistry, or Jesuitism. But true common sense never really asserts the supremacy of material, or worldly, considerations over conscience. Certainly, as Madame de Staël says, "L'amour humain et Divine est tout ou rien dans la vie."

Wagner has been blamed by Max Nordau for attaching too much importance to the love between man and woman;

but that it is the strongest of the passions for good or evil admits of no dispute.

There is a secondary principle that has been substituted, more or less, for that of morality, *i.e.*, that of honour, or the upholding of the dignity of a person's name or family. It is, of course, no real substitute for morality, excluding, as it does, the lower classes; but it had its uses as an intermediary principle, standing between feudal dissoluteness and monkish rule, and peasant brutality. But when we find it gravely substituted for virtue, reason revolts, and, weighing it in her balance, finds it wanting. The Greeks and Romans had some excuse for their oligarchies, seeing that the Heraclidæ, etc., claimed Divine honours for their clan, as having been founded by demi-gods; just as kings, until the time of Cromwell, were supposed to hold their title by right Divine. It was, as we know, Cromwell who, in modern times, pleaded the higher claim of morality to the loyalty of man. After him, Napoleon threw open wide the doors of honour with the announcement: "La carrière est ouverte aux talents," instead of being closed to every other right but that of birth.

Perhaps the day may come when morality and religion, representing, as they do, true humanity, or man's proper feeling, real intelligence, and virtuous will, may be regarded as the one thing worthy of honour and encouragement. At present society condones immorality, if it be not accompanied by misfortune, or poverty.

"An *Ideal of virtue* is the spring from which morality renews its life," says Professor Green, "for the habit of moral self-interrogation or self-examination is what prevents moral deterioration. Even the standard of mere respectability could never have been attained by man if the temper, which acquiesces ultimately in it, were universal; for even *that* has only been reached *by men* who, *each in his time*

and *turn*, have refused to accept the way of living *which they found about them.*"

When will the goal be reached, and the long search of the spirit for the Best, the highest Good, the perfect life —call it what you will—be ended? Only beyond the grave.

"When?" and "Where?" This is the cry of souls soaring on straining pinions. This is the question suggested to us by the sight of the starry firmament, as also by the moral sense, or conscience of man; and it appears to me that it must be that of all persons of profound thought and emotion.

Surely "the Heavens are telling the glory of God" to the more developed human spirit; they combine with a more evolved consciousness, or conscience, to make us anticipate, with a living, burning desire and hope, a happier state of existence in "a better land" beyond our earthly sepulture. This is the natural expectation of reason concerning Him, Who is the life, light, and joy-Giver. The faith in a future state of Being has subsisted under every variety of form of imagination, according to the time and place in which it prevailed throughout the history of man, who is himself the temple of the Holy Spirit here below. "If a son ask his father for bread, does he give him a stone?" said Jesus. How much less shall the All-Father so deal with us!

The obverse aspect of God's goodness is surely the blessedness of a self-conscious and God-conscious Being.

Will there not come a time when all God's rational creatures will truly be able to call Him blessed, when final causality will be accomplished in the beatitude of the rational creation? Surely the promise implicit in instilled hope will not fail of fulfilment. If even we strive not to be defaulters, surely the Omnipotent will not fail us.

It is because our own Being is positively known to us, and that of other Beings comparatively, that we unhesitatingly

assume the Good for Being as the goal of all our rational activity, and consequently of that of the Supreme Being, our Creator, Preserver, and continual Benefactor.

This conception of the moral or practical sense, is the starting point of comparison of motive, and the standard of final decision of judgment as to right and wrong in self-determination. In the idea of a law, that of a lawgiver is evoked, as also the idea of the character of the lawgiver.

The diversity of opinions as to the nature of Being and its tendency, and as to what the *summum bonum* is, towards which we all involuntarily strive, is occasioned by the difference in standpoint on the ladder of evolution, on which each one of us stands, as the horizon of the person standing on a mountain-top is more extensive than that of one on a dune or sand-hill. Scepticism, with its attendant pessimism and sophistry, comes from the want of emotionally—or morally—developed intelligence. Shakspeare's Shylock did not regard justice from the same point of view as he who said, "Owe no man anything but kindness"—the debt no man can logically disown.

It must always be borne in mind that only reasoned inference is of real and enduring value. Finite knowledge is a product of the interaction of spirit and body, which argues an Intelligent as Only-Sufficient Cause for its *fons et origo.* Of an Absolute or Perfect Being, a relative, limited, imperfect Being can, of course, have no exhaustive conception, as a creature can form no absolute conception of its Creator. Only through our modifications of feeling, intelligence, and will, can we argue to the cause, or causes, of the effects produced upon us. Simply under the logical canon of contradiction, we cannot conceive a Creator, Who having so stringently impressed the moral law, or action for the Best for Being, upon His rational creatures, should Himself make death and destruc-

tion, *le dernier mot de l'univers*, although He can be rationally supposed to inflict temporary suffering for ultimate good. "The problem of metaphysic is, of what nature must *the ultimate reality* be, in order that through it we may account for our experiences." *

The real method for the ascertainment of metaphysical truth is the searching out what are the fundamental postulates of reason, for it is upon these that all science proceeds. It appears to me that those of sufficient, efficient, and final causality, answering to Being, to relativity, and tendency of Being, together with their synthesis in introspective reflection under the moral principle of *sufficient reason* for self-determination, exhibit together, that the creative purpose in exposing us poor mortals to such fearful ordeals, is for the development of the attributes of Being, of its relativity, and of its tendency, so that we may be fairly equipped for the blessed life hereafter.

Both our knowledge of Being as a unity, of which Personality is the physical and finite expression, and our knowledge of Nature as a unity or a universe, alike force upon us a rational view of the creation: that is to say, that the external world is made to correspond with the exigencies of noumenal Being in its successive stages of Thought, which represents the play of feeling, intelligence, and will under the postulates of causality—sufficient, efficient, and final—these organize our experiences of life into a whole, from which we can reflect, and from which we can draw rational inferences as to our source and goal. "The ideas which lie at the basis of mathematics, physics, biology, psychology, ethics, religion, and art, are related to each other as phases of one idea—the idea of self-conscious reason." †

Our conceptions of all external existences are resolvable

* J. L. McIntyre in *Mind*. † J. J. Watson.

into the sensible, emotional, intellectual, and practical impressions which are combined in thought, these being the objects of rational representation.

Each one's reflective knowledge is, properly speaking, the outcome of his ontological evolution, grafted upon that of the race as we know it through history, monuments, etc.

It is in this sense that the philosophy of one age is the common sense of another. But the pioneer of a new idea is generally, at first, laughed at, then blamed, and finally accepted.

Frederic Harrison says, "I put the poetic and emotional side of literature as the most needed for daily use." As a matter of fact, it has been through fairy-tales, legends, fables, sagas, and other forms of imagination that the earlier races and our own children have been trained to conceive the Ideal.

Plato regarded the Ideal, which I hold to be of the whole of Being, its feeling, intelligence, and will, as the object on which the pupil's eye should be fixed throughout education. "If a young man has once looked upon the Ideal and loved it," said Confucius, "it matters not how soon he dies." In spontaneous representation, desire either to approach or to avoid an object, is the rational conclusion of the syllogistic mental representation arising out of the sense of the modifications of our Being, in feeling and in intelligence of the relation in which the object stands to the subject. These reflective reason combines under the principle of sufficient reason for self-determination. It is upon this last principle that our responsibility to our Creator rests.

Thus is the course of action suitable to a rational Being under given conditions indicated, so that it may be able to justify itself through being in harmony with the general Divine order, to which the moral sense and the religious sentiment alike point.

To put feeling and desire (*Trieb*) out of the court of reason, is like driving a ship out to sea without a sail, and without a rudder.

Spinoza says: "True knowledge, and the intellectual love aroused by it, belong to the mind *qua* eternal"—for knowledge being infinite pertains to the eternal. This is in truth a convertible proposition, which is Locke's definition of truth. True love and the intellectual knowledge, *i.e.*, the knowledge of the real relations between things aroused by it, are the eternal elements in man's nature, as is also our sense of allegiance to our Creator.

Before Descartes, thought and reason were supposed to be things apart from feeling; whereas Descartes comprised feeling (or the sense of Being), intelligence of the apprehension of relativity, and purposive determination, or will, under mind, or the representative principle. All intellectual acquirement based on mere imagination and memory is perishable.

Spinoza says: "The mind is subject to the passions springing from sensual appetite only whilst the body endures." The mind, in knowing anything in the form of eternity, is knowing its own eternity, and the emotions consequent on it. Our belief in finality is a part of our necessary conception of our own Being, and seeing that our conception even of that is vague, what wonder that our conception of the Absolute Being, though equally real, is still more vague! Although we know a rose through its effects on our senses, we do not exhaustingly know even its nature.

The dialectical movement out of which our belief in Deity proceeds, is the recognition of our own attributes of power, wisdom, and goodness in the creation of our own Being, which we feel to be altogether relative and conditioned through our sense of absolute dependence upon power more absolute, and wisdom and goodness more

perfect than our own—and this in spite of what David of old called the clouds and thick darkness, that often for a time veil to us the throne of the Supreme Reason.

Moreover, the scientifically-revealed principle of evolution enables us more and more to accept these so awful, apparent eclipses of love and mercy with a patience built on faith in the goodness, or benevolence, of the Father of Spirits. Have we not often to pursue much the same course in the education of our own offspring? The principle of sufficient reason by which the adult mind is guided, is scarcely guessed at by the child, and is only painfully exercised by us in reflection, is ever present in Him, Who was, and is, and is to come: Whom the Israelites named "I AM," being the opposite, or supreme contrast of the becoming (or *Werden*) of Hegel, of the finite conditioned creation.

Pessimism is the contradiction of our normal consciousness. When a dog bites everyone promiscuously, it is said to be in an abnormal state, or mad; and when anybody "runs a-muck," like the Malayans, we say that he is mad through savagery, or uncultured reason.

The highest postulate of reason is action for the Good for Being. It is in this that physical and spiritual forces differ; although even plant life strives automatically towards the sun, "which is of all sweet thoughts the life and element," for it is the emblem of joy.

A proposition is valid according to its agreement with the fundamental principles of reason. These are the tests of truth, and beyond this we cannot go. When it is said in the Book of Genesis, "God created the world," what meaning would the word have for us unless our own mind furnished a key to the conception of Deity? What would the phrase convey to us more than to the cat or the dog? Comprehension turns upon recognition of similarity of some kind or degree. Different as are the aspects of the same

reality, there must exist an underlying identity of things with ourselves, for them to be objects of representation by us.

Analogy and comprehension of the more and less with the positively given, is the ground of argument. We can only judge of the qualities of a thing by its effects upon us.

Essential reason works through organism to a far-off goal, as instinct points to immediate satisfaction. Thus are we impelled by the *besoin d'aimer*—because "a lodestar lurks," as Browning says.

It has been said that God is patient because He is eternal; so if we have faith in our own immortality as sons of God, we also can be patient.

What the human will should, or ought to, will is the fulfilment of the Ideal will, or that of the Absolute, or Ideal Being—the Creator, Preserver, and Governor of the universe. The Ideal of reason and of the will should exist in inseparable unity. The completely rational act would be the realization of the Ideal. The function of Ideal conception is to guide the world process to perfection of Being, with its concomitant blessedness, or beatitude. Can there be found anyone to assert that suffering is our Being's end and aim?

The redemption of the spirit from the burthen of this too solid, although ever-dissolving flesh, is the release which we look to death to afford us.

Instincts are of organic growth, as are our bodily appetites. It is not by these alone but by the intuitions of reason, and its inferences from self-consciousness, that man has to conduct his life and Being.

By looking from Nature, "red in tooth and claw," up to Nature's God, small comfort is attained. The purpose of things happening as they do is only signified to us through our own rational purpose in action, *i.e.*, the Best for spiritual Being. "Good is the way leading to this."

Although physically conditioned, mental phenomena are as open to investigation, nay, even more so, than are physical phenomena.

For ages the sun appeared to man to move round the earth; as when we speed through the country in an express train the country seems to fly before us.

Perfect evolution of feeling, intelligence, and will would involve the idea of the complete realization of the Ideal of Being, or of Being as Ideally conceived; but we should be tyros in the conception but for the conspicuous means furnished by Divine Providence to aid man in his endeavour after perfection of Being, viz., the conjugal relation when it presents "the great bridals of complementary souls."

It must always be borne in mind that the human consciousness is constituted for the working out of the creative design, not for ignoring, or improving upon, it. "Irreverence for the dreams of youth," for its yearning for love, and desire for happiness, is not conducive to morality, but the reverse—hopelessness being fatal to morality.

The sane mind treats phenomena, or occurrences, rationally, we having a rational mind for their interpretation under the laws of causality, *i.e.*, of *veræ causæ*, or noumenal Being.

The insane mind takes no note of things, or events, or misinterprets them, through the defective working of the cerebral organism.

Count Tolstoi speaks of "the impossibility of not thinking," and holds that life has no joy to a rational Being if he do not know its meaning. *True happiness involves the sense of the fulfilment of the Ideal.*

If we ignore any essential fact of Being, our reasoning must be erroneous, as being drawn from insufficient data. Tolstoi, in his *Confessions*, lays stress upon his having first tried to solve the problem *of his own life.* Hence *his earnestness*, and remarkable *candour, without which* no general truth can be

arrived at. Absolute honesty in argument is one of the rarest of qualities, *l'arrière pensée* being ever present with most people.

To understand the will of the Regulator of the universe, man must carry out that will by being true to the rational nature, with which he has been endowed.

The search after the Cause of causes is the search after God. From life, and noumenal Being, must life and noumenal Being proceed.

Tolstoi speaks of "man adrift and God the shore"; for on what, or whom else, can we cast anchor or find ground for our Ideal of Being?

The same author says, moreover, that to understand life, we must apply to those who are true to their own Being, and *thus exhibit its meaning*. "The life of the *grand monde*, as it is pleased to call itself, is a travesty of life; it is a life of shams, and make-believe." It has been to the Idealists of all times and places, that the mass of mankind have always had to look for help in the conduct of life here, and for any definite hope regarding hereafter. Swedenborg maintains the continuance of spiritual affinities in every state of existence.

This opinion approves itself to reason, seeing that each finite Being would have but a partial comprehension of anything viewed only from the standpoint of his, or her, individual idiosyncrasy, one's affinity being the complement, or supplement, of that idiosyncrasy. Is this practice extinct?

It is the law of counterpartism that provides against the imperfection of finite Beings. Polar opposites would suggest antagonism, were it not for the identity of essence in both. No wonder that an Ideal marriage is still a *rara avis in terra*, considering that Manu, the great Hindu lawgiver, speaks of the Asura form of marriage as one of wife purchase; and that, according to Aristotle, the ancient Greeks were in the habit of buying their brides.

In Servia, at the beginning of our century, girls had reached such a low price that their value was reduced to one ducat each. It is said of American girls that they legally sell themselves.

The Padans, a rude people of India, gave field-mice and squirrels in exchange for a wife. The Irishwoman who possesses a cow is eligible.

Accidental differences of place or time produce different standpoints for the imagination, and the habitual social *entourage* peculiar to each person greatly modifies the way in which he, or she, regards things; but reason is one because supersensible.

Individual diversity of degree of evolution, in the several attributes of humanity, throws great light on diversity of moral idealization. But the one thing needful for true love to be possible is sympathy in the conception of the Ideal of Being, without which each must shock the other at every turn. The abstract object of the will in both cases must be the same, *i.e.*, the true Good for real, or spiritual, Being, not passing pleasures, or the gratification of evil passions. The purely righteous, or rationally ordered benevolent will, is the "wedding garment," without which the heaven of true or real love, Divine or human, and happiness cannot be entered, whether it be a question of the heavenly, or of the earthly paradise: the first signifying harmony with the will of God, and the second meaning eternal harmony with one's beloved counterpart.

Merely sensual pleasures have nothing to do with real and abiding joy or happiness. The glutton, or the wine-bibber, is not really happy; neither is the licentious, or unfaithful man, capable of beatitude. Christ strove to save men *from* their sins, not *in* them, as seems to be generally imagined. Reflection gives the emphasis of logical realization to thought, and our mental representations of things, and thus confirms our faith, love, and hope.

Right feeling is feeling appropriate to the relation in which one Being stands to another, and, above all, to the relation in which we all stand to the Supreme Being. Clear ideas of causality induce practical conformity to reason, and make us able to delight in the moral law, rather than to tremble and kick against the pricks of it. But of all these inspirers of morality true love is the greatest. "L'amour seul a le secret de toutes les délicatesses du sentiment."

True love is also the greatest intensifier of the sentiment of dependence upon God, substituting, moreover, joy and gratitude for fear and trembling. The actual, or present, perfect joy of love is the Divine hostage for our abiding felicity. To say that an exhaustive affinity exists between two persons is to say that they have both found their true guardian angel in a complementary, or completing, spirit; and that they have thus jointly attained to the equilibrium of feeling, intelligence, and will, which constitutes perfection of Being. What wonder, then, at the "dear delight of love," its sense of triumph at finding the canker-worm of isolation crushed for ever, whilst a new life of abiding companionship throughout eternity unfolds its divine perspective before the ecstatic gaze of the united pair.

Well might Tennyson exclaim:

"If there were nothing else for which to thank the Heavens,
But love; that only love were cause enough for praise."

"Du warst das Glück, der Inhalt
Meines Lebens, wie ich es tragen werde
Wenn du darin fehlst, weiss ich nicht."

"Du bist der Himmel mir bestimmt."

"Wehre den Kampf es würde ebenso erfolglos sein als der Kampf mit der ewigen Liebe."

"There is a world which is known, love, only to you and me,
That world is all our own, love, throughout eternity."

Of such love, commonplace love (*Alltagsliebe*) knows nothing.

In Greek sculpture there is a masterpiece, representing the blind Ajax, with outstretched arms, imploring the gods for light in protest against ignorance of the position of the foe. I have lately seen what seems to me a suitable pendant to this in a piece of sculpture, representing a woman with uplifted hands in protest against lovelessness—light and love both representing joy of life—man and woman together alone bring light and love to life.

As love is the joy of human life, so marriage is its coping-stone; and it is equally true that "of all God's gifts He is Himself the Crown"; and when His goodness is most brought home to us, how can we forget Him?

True sympathy starts from a true intuition, however obscure and confused, of the similarity of another's mind to our own: similarity in difference.

The most peculiar and deepest sympathy is not amenable to our own will, for it arises out of the harmony of our idiosyncrasies, so that its content must lie outside the region of arbitrary selection. This is the real definition of the "Je ne sais quoi" of the French.

Lord Lytton, in his beautiful song "Absent, yet present," says, "All that I think, and all that I know, is that without *wherefore* I worship thee so"; this would indeed be anomalous.

To me there appears no doubt that the rationale of this imperiously-induced love at first sight, is the sense of the general harmony of another's Being with one's own: "Thou shalt know him when he comes, by the holy harmony that his coming makes for thee." This is so mysterious to the outsider, that in the middle ages it was regarded as magical. Even the parties concerned regarded it as a mystery, but as a mystery to be trusted as one trusts oneself.

Mr. Mallock has truly said, that "God Himself seems, as it were, to stand aside, so that the spell of the ecstatic

joy of true love may work undisturbed," even as He allows the fire to burn, the water to drown, and the sun to warm the just and the unjust alike. The Power that makes the ocean ebb and flow is one and the same with that which conditions these attractions and repulsions that stir the spirit of man beyond his own control. Hence it has been said, that "true marriages are made in Heaven." The merely physical marriage is of the earth earthy, and the conventional form of marriage belongs to the passing states of society, being sometime polygamic, sometime monogamic, —subject, as are women's bonnets, to prevailing fashion. "Les entraves à la liberté des cœurs qu'ont mises les institutions sociales sont au profit de l'égoisme et de la sécheresse d'âme." Certainly they cannot be accused of having the base (!) aim of happiness.

"La Bible l'a dit: Il n'est pas bon que l'homme soit seul. On n'echappe pas à la douce loi, dont Dieu Lui-même a fait une des conditions et une des joies de l'existence humaine. On ne trompe point le cœur par l'esprit (nor by a perverted will). Un moment arrive où l'on sent au fond de l'âme, une vide qu'il faut remplir, un besoin d'affection auquel il faut satisfaire."

Above all, the affection "nearest and dearest of all." In exalting maternal affection above the spiritual one of two equally developed Beings for each other, man brings humanity down to the level of brute and insect life.

Walter Scott, who hopelessly loved his own Ideal of womankind, although he was *what is called* happily married, wrote the following beautiful lines:

> "*True love's* the gift which God has given,
> To man *alone* beneath the Heaven:
> It is not fantasy's hot fire,
> Whose wishes, soon as granted, fly;
> It liveth not in fierce desire,
> With dead desire it doth not die;

> It is the secret sympathy,
> The silver link, the silken tie,
> Which heart to heart and mind to mind,
> In body and in soul can bind."

"That which thy sense can touch not, that is most thine own." This is the motto of true love or spiritual affinity. Ontological evidence is not the less real, because the real Ego is not stateable as *sensation-content*, for it is not only *more*, but *other* than sensation-content." "Only by a *self*-conscious rational Being can the feeling of isolation, or loneliness, be thoroughly and intensely realized, for only such an one can realize his own shortcomings, and felt need of spiritual union with a complementarily-developed Being, both for virtue and for joy of life.

True marriage affords to each the strength of two. It produces in us cheerful patience and long-suffering, and keeps alive in us, through present joy, the hope of better times in a better land to come. Of course, such marriages suppose on both sides passionate devotion, that only a high intelligence and an enthusiastic moral nature can know. Simple domesticity has its simple pleasures, if it be based on a simple faith in the happy outcome of pursuing the path of duty. But as to supposing that it is sufficient for the spirit of man, it is nearly as far removed from being so, as are any of the variety of marriages contracted with an *arrière pensée*, or with a weather-eye open to concomitant social advantages, such as money and position, hereditarily transmitted or individually obtained. Such unions cannot be taken into account by philosophy or religion. Those who marry for such purposes have their reward here, but, may be, result withal in scepticism as to the existence of real joy of life, because the real and the chief purpose of human marriage, which is the instinctive longing for the spiritual helpfulness of sympathetic

companionship, has by them been lost sight of, but not extinguished.

The gratification of the desire of the eye, or of the lust of the flesh, or of the pride of life, are things of the earth earthy. Only true love survives the grave, because it is of the spirit, and so eternal. As we cannot breathe in a vacuum, so the soul of man, being social, cannot live alone. Hence rather than do so (to use Longfellow's simile) he, "like the dove that, flying from far-off Palmyra stops to quench its thirst at the brackish waters of the desert," either condemns himself to the worst kind of solitude — that of solitude *à deux*, or to promiscuous sensuality.

As a matter of fact, until true love is found, isolation remains unexorcised even by religion; as God Himself is said to have pronounced that "it is not good for man to be alone," but requires absolutely a *helpmeet unto him*. Only through true love can the majority of men touch the hem of the skirt of the Ideal, or of Ideal Being, or living. True love lifts man's moral nature, through its unselfishness, to the loftiest height attainable by the individual. And when blessed by it, the incense of the heart rises involuntarily to the Giver of this greatest of joys. True love is therefore, of its very nature, religious; on it is written, like on the vessels of the temple at Jerusalem—"Holy unto the Lord." "Love is man's grand opportunity. To have achieved such a joy is one of the chief vantage points of mortal existence, whatever else comes after." In those whose evolution is advanced, love is developed from a mere instinct of the body into an all-absorbing mental affection. Through its spiritualization of our mixed nature, it makes us at once enter into the life eternal, even here below.

True love may indeed be wanting in worldly wisdom, because at its birth the chord of self-interest is silenced.

"Love took up the harp of life and smote on all the chords with might,
Smote the chord of self, that trembling, passed in music out of sight."

Well is it, indeed, if even religion be not for a moment lost sight of in its exquisite rapture. "My all in all" seems the natural expression of it. Horace wrote, "I doubt if any man really understands the hidden joys of woman's love until he comes to forty years." Witness Beethoven's experience of the "Ewige Geliebte," to which we owe his "Adelaide"; and most of the *grandes passions* have been after that age.

Those of us who hope for another existence, include in this hope a longing that their love will be renewed, not as it was under the first influence of passion, but such as it is after we have struggled and sorrowed for our love's sake.

"May the love that is mine not be loved in vain,
May the love that is ours be renewed again,
May the love that is God's be revealed and reign."

Shakspeare says, "From loveless marriage, base adultery springs."

"Hate waits upon despair.
Spiritual longings by the sense blinded—
Flint at heart, makes dense the vision of the mind."

Surely then, attention should be turned to these considerations, "tandis que toutes nos institutions sont au profit de l'égoisme ou d'une vie factice." Still, seeing how few are really born again to the spirit with regard to religion, there is no real cause for wonder at the slow development of spiritual marriage even amongst the most advanced races!

The great doctrine of reciprocity taught by Confucius requires an essential equality to exist between the two factors of a relation. Hitherto this has only potentially existed between man and woman, as the intellectual faculties of woman have been altogether uncultured.

Learning a tune on the piano, the use of the fan, and above all, the art of dress, cannot stand to a woman in

lieu of the study of logic, of mathematic, and of moral philosophy, in all of which, any normally-educated man is in some degree instructed. That the mothers of statesmen, etc., should belong to *the illiterate* and uncultured classes, has been a curious piece of social economy; or rather, it is a survival from the times when "might was right," when the shape of a woman's face or figure, and the delicacy of her skin, decided her place as queen or kitchen-maid in the social system, just as in the early days of Israel, Saul was made king because he was taller than the rest of his countrymen. The fact of women now often being taller than men, would in olden times have been interpreted as an indication of the Divine will with regard to her social position. The categories of sufficient, efficient, and final causality may be called the predicative assertions necessarily assumed by a rational Being to underlie feeling, intelligence, and will; whilst the inferences therefrom may be termed hypothetical judgments, because they partake of, or are coloured by, the idiosyncratic development of each individual thinker. We each of us interpret propositions in the light of our own understanding, rather than in their abstract content.

Feeling is consciousness of Being. Hence we say to a congenial person, "You make me *feel* alive." Intelligence is of the relations in which Beings stand to us and to each other, as also to the material framework of the universe, of which our body is a part; whilst the sense of finality or morality is given us in our normal or typical tendency, in all our activities and purposes, to promote our own joy of life, and that of our similars. These latter are interpreted by the commonplace as our social equals, whilst the spiritually-minded regard spiritual affinities *(Wahlverwandschaften)* as constituting the only abiding relationships which we shall carry with us into a future state of existence.

Coleridge, in his magnificent ode "Dejection," says:

"We receive but what we give,
And *in our life alone* does Nature live:
Ours is her wedding garment, ours her shroud!
And would we aught behold of higher worth,
Than that inanimate cold world allowed
To the poor loveless ever-anxious crowd,
Ah! from the soul itself must issue forth
A light, a glory, a fair luminous cloud,
Enveloping the Earth—
And from the soul itself must there be sent
A sweet and potent voice, of its own birth,
Of all sweet sounds the life and element.
* * * * *
Joy is the sweet voice, Joy the luminous cloud—
We in ourselves rejoice.
* * * * *
I may not hope *from outward forms* to win
The passions and *the life whose fountains are within.*"

Coleridge, like Shelley, was both poet and metaphysician.

Kant said, "The existences of rational Beings under the moral law can alone be thought of as the final cause of the existence of a world."

Now the moral law refers directly to the conservation of the integrity of our spiritual Being. "Seek ye first the kingdom of God and His righteousness," said Jesus; hence self-examination is a Christian duty. What a wild struggle must be occasioned in the soul of a child of parents whose natures are contradictions and negations of each other at every point! No child, born of unsuitably-matched parents, can be a true joy to one or the other of them.

The existence of the moral law of action for the Best for Being is the rationale of our hope for a happy future. Hope must always have a *raison d'être,* and not be *à propos de bottes.*

Man alone wanders about "with blank misgivings of worlds unknown," "looking before and after, and sighing for what is not, in what has been called "a Divine despair."

Surely the Father of spirits cannot have made of man's nature "a living lie," as Sir William Hamilton put it —"a story without an end." He Whose most beautiful name is Love, the Joy-giver, must needs be just and benevolent.

To psychology, as reflective science, the categories of thought are only the most persistent and universal forms of psychosis themselves. They are the necessary mode of the behaviour of mind in consciousness, as it is automatically affected under physiological conditions. Their synthetic application is the supreme work of ontological introspection, or apperception, which alone affords us a truly rational ground of inference, or a trustworthy clue to the problems of the universe; with such considerations as arise out of our lower animal nature metaphysic is not concerned. The forms of Knowledge represent essential forms of Being.

It is only through the unifying activity of reason that we can draw inferences, or conclusions, as to the existence of an external universe, as also to the existence and nature of the Creative Being, and as to what can be logically anticipated regarding the destiny of man.

Metaphysicians have been twitted with weaving, as the spider does his web, out of his own Being, or rather body. It certainly is so, but it appears to me that the work of the great Creator is not a fit subject for the imputation of absurdity. No doubt the categories of mental representation or thought really are simple outcomes of man's feeling, intelligence, and will, as they are conditioned by the cerebro-neurotic organism. But for their Ideal synthesis in reflection under the principle of sufficient reason, we have to go to pure ontology, or to the supra-sensible, or noumenal Ego, which is the subject-object of reflective synthesis, as being the contemplator of the phenomena of consciousness, and the submitter of it to the mirror of introspective memory, as the

Subject-Object from which the inferences of reason are drawn, both inductive and deductive.

As no two individuals are exactly alike as to the stage, or the kind of their development, only one person can conceivably *perfectly* suit any one of us—to suit, meaning the production in us of the spiritual equilibrium, which is necessary for well-Being and virtue. Only when thus suited can they be a joy for ever to each other. Equality is the *sine quâ non* of such an union; therefore, until women have been more intellectually, and men more morally developed, the cases of such union must be few and far between.

We must not confound things that stand in different relations to us, and consequently produce different effects upon us under one and the same category. The pleasant, kind friend is one thing; our whole soul's affinity is another. *Only strictly counterpartal natures can count on each other for the fidelity that comes of perfect satisfaction of Being.*

In reflection we have the scientific basis for the reflective belief in the existence of the soul as a Substance, or real Being, of which emotional, intellectual, and self-determining activity are the manifestations. *Psychological science* treats of mixed states of consciousness. "To the question: 'What is consciousness?' no better answer can be given than to say: 'It is what you *are* whenever you feel, think, fancy, or will.'"* Only in reflective self-consciousness can we observe the empirical order of psychological facts, *i.e.*, the passing phenomena of consciousness. Knowledge must ever walk every step by faith in self, in the testimony of similars, and in God. The inferences of reason are permeated through and through with metaphysical hypotheses. "Metaphysical hypotheses are successions of psychoses demanding to be faithfully described, and then explained ontologically."†

These explanations, to be axiomatic, must have that

* Ladd. † *Ibid.*

fulness of reality which belongs to the experience of the human race, including the trend *in development of the entire mental life.* "Can there be any correlation between two series of phenomena, which needs no metaphysical hypothesis of a real Being working effects, and having effects produced on him in a world of real Beings, related to himself?" Beyond our ontological conviction of the reality of the Ego, or self, we cannot go. Beyond the "I feel," "I think," "I will," together with the reflective science of human nature and its lofty implications, we cannot pass, either in fact or in judgment.

As to how facts of knowledge are ever to be explained without some kind of ontological theory, reason, as such, is powerless to explain. But it has been urged that we can voluntarily defy or negate the principles of thought, so we can the principles of physics, but at our own peril—that way madness lies.

Volkmann defines psychology as "that science which sets before itself the problem of explaining the general classes of psychical phenomena *by means of the forms of mental representation as empirically given*," *i.e.*, by means of the *speculative conception* of mental representation, according *to the laws of the life of such representation*, *i.e.*, under the categories.

For the words, speculative conception, I should substitute reflective mental re-representation of the introspectively observed modifications of our own Being in feeling, intelligence, and will. Hence, our conception of pure Being, or Being Ideally conceived, is apart from arms, legs, liver, and lungs. Hence, also, it is a superlative conception, taking the positively-known *existing* as the ground for comparative and superlative inference. This being so, the uncertainty that still prevails at the present stage of man's evolution concerning what morality consists in, or as to what morality

pure and undefiled, really is, ceases to astonish us, for at least we know how imperfect still is our comprehension of our own Being. But how few there are who ever dream that, as Shakspeare said: "There are more things in heaven and earth than are dreamed of in your philosophy." Let us wonder no more, then, at the diversity of opinions as to the moral Ideal held by different individuals, and different races, at different times and epochs of the world's history! There can be no appeal made even to feeling when the intellect is cramped or distorted by superstition; and will-power is equally sapped by traditional authority, or by a too philosophic tendency to suspension of judgment for conscience, or justice, sake. Then, again, hereditary neurosis and temperament must be taken account of—temperament being due to racial and climatic influences.

Psychological discrepancies result from different degrees of animal sensibility to pleasure and to pain. From intensified sensation through the aberration, or suppression, of reason, we easily glide into sensuality worse than mere animalism, and into selfishness culminating in cruelty that amounts to madness, or into some hard theology of the brain, rather than of the heart.

The religious practices of the ancient Mexicans, and of African savages of the present day, are exhibitions of the cruel forms taken by religion under undeveloped reason. Christianity, itself the religion of love, was itself distorted under the rule of the Spanish Inquisition, and even the reformer, Calvin, is an illustration of the evil of setting aside natural feeling and desire, as the Stoics did in the very name of reason.

By Ideal realism I understand the correspondence of the objective with the subjective, as without our impressions from the senses we could not judge of material objects. Only what satisfies our emotions and desires

can really approve itself to our intellect. No one describes a cruel parent as a just parent. Cruelty is still more opposed to justice than is over-indulgence, for there are natures so finely strung that it would be difficult to spoil them; whereas cruelty turns the natural emotions sour, and works like madness in the brain through inducing despair of heart and will. Leibnitz maintained the law of finality, or the purpose of good, in rational activity as the law of souls; whereas efficient causation governs material things, *i.e.*, their movements are determined by their relations to each other.

The only sufficient reason conceivable by humanity for all that Providence has allotted to us, and even for the very existence of matter, is the well-Being of self-conscious and God-conscious Beings, which mere animals are not. Man does not exist for the sake of mountains, rivers, or oceans, or for the sake of insects, reptiles, cats, or dogs; but for his own sake as the beloved rational offspring of the Father of spirits, from Whom the light of reason emanates.

With the growth of self-knowledge comes ontological belief. As self-knowledge implies development, it is not to be wondered at that the generality of people ask what ontological belief means; for without a certain degree of self-realization, we cannot speak of the inner life and Being, although the mind may act spontaneously through the nervous system.

The theory of mind can only be expounded on the basis of what the soul appears to itself to be. We can only know the thing by, and through, the categories of thought, which are those of causality. That which is not knowable by us under the categories of sufficient, efficient, and final causation, cannot be a *reality* to us. That which has not *reality for its object is not knowledge.* No evidence can be greater than self-existence. In its last resort, all knowledge

is of actual states and relations, of real persons answering to our own consciousness, and of real happenings to us and to them. One sect of theologians calls another blasphemers, forgetting that we can only be true to our own convictions!

Hence, although abstract reflective postulates may be logically valid, such as Stuart Mill and Shelley made with regard to the infinitely greater happiness derivable from intellectual beauty and spiritual affections, than any fine pleasures that the senses can afford; still, such is the nature of the human understanding, that unless we have had some measure, or degree, of enjoyment from either of these sources, we can conceive nothing real concerning either the one or the other, because positive individual experience is the only basis of Ideal *or superlative conception*, which is always an abstraction from, or a generalization of, a positive fact of *individual experience.* Hence Idealism cannot be logically opposed to Realism, for it guarantees the existence of objects, as well as of the subject of impressions through the laws, or principles of causality. What is *not* relative to thought proper, *as such*, does not really exist *for us.* Still, each individual is so conditioned by heredity, that wherever the nervous organism is defective, "le jugement s'en ressent."

Thus, as with regard to air vibrations, no sound is heard by a person with an imperfect organ of hearing, and as without an organ of sight to respond to ether vibrations, no light is seen, so if we are cerebrally defective, the play of reason, or of the understanding, is disturbed, the *meaning* of things is lost upon us, and nothing can be signified to us by the external universe; for where there is no discrimination of identity and difference, or of cause and effect, no reflection upon the workings of a mind can take place; where there is no proper self-consciousness, there is nothing

from which to argue, or from which to draw conclusion; also there is no comprehension of Ideal human nature considered in the abstract, and hence no sense of the existence and possible nature of Deity and Duty, and of relativity to Being as the *raison d'être* of the physical cosmos. The principle of sufficient reason is only known to us through the fact of our being ourselves intelligent practical agents. It is the ground of the moral law; or rather, the moral law is the logical outcome of it. Naturally we are bound to be true to the rational nature given us by our Creator; for if our Creator were not voluntarily obeyed by us, His offspring, we should be slaves, not sons of God made like unto Himself, autonomous, or self-directing. For this is what being gifted with free-will means. As the billiard-ball moves because it is pushed from without, so the planets move through external attraction or repulsion. But the soul of man is constituted so as to direct its own activity according to the principle of sufficient reason; and if he fail to do this, whether from a slavish position in the world towards his physical, or his spiritual masters, or through habitually drugging himself, and deteriorating his nervous system, he falls from his high estate as a rational Being, and sinks under the category of a lower animal, the sport of its own instinctive impulses, and the slave of external circumstances, which are not properly causes, but mere conditions of finite Being.

As like can only affect like, but for our body we should not come in contact with other bodies, and know of their existence. Observe we say "We *have* a body, not that we *are* a body"; and that this body is, for a time only, more intimately bound up with our real Being, than is any other material substance. It is like an instrument of music that we hold in our hands, which thrills to external movement, and to any movement which we ourselves inaugurate: we

can even ourselves use means to unnaturally affect, or even to destroy it.

To pursue the simile of a musical instrument, our telluric body is but a transient medium of vital force, withering as the grass withers, and falling into dust as does the flower of the field, probably to be succeeded by a series of fresh organisms, fitting us for fresh fields and pastures new in the starry clime. Long before Buddha's doctrine of the transmigration of souls had been promulgated, men had located the souls of their departed heroes in one or other of the stars of the firmament—hence, probably, the worship of the "hosts of heaven" was not mere nature worship. The categories of thought have their foundation in the very essence of noumenal Being, and their forms are those of living causality—sufficient, efficient, and final; hence religion has always been one with animism, *i.e.*, the recognition of the soul in nature. Real objects are only knowable to us, in the forms of possible objects of representation, each one's conceptions of objects being subjectively modified by his, or her, idiosyncrasy of power, knowledge, and goodness.

How could we know that the Good for self-conscious rational Being is the object of creation, excepting as an inference from personal intuitive tendency, and from the reflective sense of obligation to act for the Best for Being, which constitutes the moral sense. A man says, "Fiat justitia, ruat cœlum"; woman says, "We must be kind, come what may"; hence the necessity of counterpartal judgment.

The subjective aspect of knowledge is seen here, and, says Professor Ladd: "If we try to tear out of the phenomenon of knowledge the ontological postulate, or belief in experienced *reality*, which is of its very essence, as knowledge, we do not lose the real reality of our own

minds simply, but we lose all Being and all knowledge at once." "The faculty of thought invokes metaphysical or ontological assumptions. Without the ontological assumption belonging to reflective thought, what is called science is nothing but the dreamer's well-ordered dream."* The legitimately derived results of reflective thinking, are held intuitively to be as valid as the primary representations of reason. Then "the term knowledge cannot be denied to *logical conclusions;* the whole body *of physical science consists* of such conclusions."† Yet an *agnosticism*, which we do not think of applying to our physical experiences, is, strangely enough, applied to the *mind, by which experiences are summarized.* It cannot be too much insisted upon, that *the knowledge that consists of the derived results of reflective introspection, cannot be expected to exist without reflective thinking, or reflection.* The proceedings of our *mind*, as well as those of our external senses, are *Self*-known and *Self*-registered. There exists for us no evidence stronger than *Self*-evidence. It is the standard of comparison and the ground of Idealization.

The neural processes that condition our consciousness of objects, may fail or become distorted. But as we see in cases of delirium, of coma of long duration, of hallucination, or of chronic insanity, the distressed and bewildered *subject* of them remains, as it were, behind, until at some blessed moment, the silver cord that binds the soul to the body is loosened, and it is allowed to depart. With the dissolution of our physical mechanism, *physical wants and requirements* cease, as we know; but whilst ever, and wherever the soul continues to exist, its need of loving and being beloved, will remain its essential attribute. Love is not only the fulfilling of the law, but the one comprehensive satisfaction of spiritual Being. The efficient cause of love is community

* LADD. † *Ibid.*

and harmony of nature, and above all, complementariness of Being. Love is the relation of attraction between subject and object. What is called true love is, all exclusively, a relation between two persons. "A relation is not the adjective of *one* term only." Relativity involves reciprocity.

Hate is but the painful negation of love, as disappointment is the sense of frustration of natural desire; or as to feel despair, is to feel beggared of our natural inheritance of hope.

> "When I can read my title clear
> To mansions in the skies,
> I 'll bid farewell to every fear,
> And wipe my weeping eyes."
>
> WATTS.

No one can say he knows the effect produced by the realization of a relation such as true love, unless he has had the experience of a completely mutual affection. Indifference is naturally also reciprocal, although offended and personal vanity may turn it into hate on one side. A fond fancy may exist on one side only, for a person as for a thing. Thus one might have a fancy for a slave, a horse, or a dog; but this is not what love means. Attraction, both in the physical and spiritual world, is "equal and opposite." If a *thing carries out its nature, it is called active.* Compare the feelings of the hireling with those of the enthusiast for any cause, and the meaning of the word activity strikes us at once. The enthusiast is all alive: the hireling is a machine, that is put in motion from without, by a motive not his own. The peculiar delight of true love lies in the fact that both parties concerned feel truly alive in every nerve of soul and sense; and when the hour of bereavement strikes, we no longer feel to be "all there": a sense of deadly chill, like death itself, comes over us; the *apathy* of despair would settle down upon

our soul, but for the faith in God's eternal loving-kindness by which we can pray: "The Lord watch between thee and me when we are parted."

When we speak of two persons being of one heart and of one mind, we mean that each chord of thought, being made up of the complementary activities of two opposite or counterpartal natures, is a realization of perpetual, harmonious activity. Love stimulates the intellect, and exalts the life of the heart. Even the vision of the Highest is helped by true companionship; the loving pair stirring each other to voluntary activity, theirs is the strength of two. The social one leads the shy one into society, and the more retiring one prevents true sociability from degenerating into worldliness and frivolity. But although the duet is the primary form of sociability, the great symphony of Beings which society should represent, together with the religious sentiment or common adoration of God, are all alike absolute social necessities for the complete happiness of the human individual; and of course, only of individuals can society be composed—no individual existing, no society is possible. Thus the silly talk about lovers being selfish, is only one of the inventions of the envy that is the shadow of love, because love is intuitively known to be happiness. Now happiness, far from losing any of its delight through being broadcast, is actually intensified by its enfolding us from without as well as from within; and it is well known that our own joy makes us desire to promote the joy of others. Mere worldly success, on the contrary, suggests suppression of others. It is only when the heart has been brought into its fullest action, together with the intellect and the benevolent, or good-will, that we are capable of the rapturous adoration of God, in which natural gratitude plays so great a part. A child may believe that a whipping is good for

it, but gratitude is not at once aroused by the whipping. Only when his own joy is full, can poor, limping, human nature ungrudgingly behold the delight of others, and feel gratitude for the joy of others as well as for his own. To understand the world, means *to know its rational import as reaching beyond the grave.* Mere science may be the systemization of a law or order of knowledge, profiting little to a rational Being; or again, it may be merely of the different words through which men attempt to express their minds in different countries.

But introspective reflection leads us to seek the explanation of the origin of our own Being, and of that of others; of the whence and whither of our kind.

Essential entity proceeds when the grave closes over what St. Paul calls this "body of death."

Professor Ladd says: "The defective psychical experiences, the lacking psychoses, especially of the affective kind (as illustrated in Kant's own character) account in no small degree for the defective character of a philosophical system." Sir Isaac Newton seems to have been equally undeveloped on the emotional side.

On reflection only do we know *what* we feel, think, and desire, or will, imagine, or remember; and it is from our realization of these positive facts of consciousness, that we reason as to the place of man in the universe, and his destiny here and hereafter. Above all, it is from our reflective, superlative, or Ideal conceptions of Being that we conceive the notion of a Supreme Being, absolute and perfect in all His attributes. The odd pantheons of humanity, savage or cultured, all point to the intuition in man that the source of all true activity is intelligent, emotional, and practical Being—not chaos, or the fortuitous concourse of storms.

"Let there be light," said the Jehovah of the Jews;

but only *to life* and *for life* does light exist; and only by a Being capable of design, is order recognizable. Only a self-conscious, intelligent, moral agent is keenly alive to his relations to other similar, but not absolutely identical, Beings, as also to an Absolute Being, Whose existence is presupposed by these very relations, and to Whom he stands in the relation of a son to a spiritual Father.

It is in the exercise of sense-transcending reason that we feel it impossible to be satisfied with the imperfect intelligence, blind sensibility, and absence of morality, with which we are constantly brought into contact here below, not to mention the depressing influence of the painful and humiliating consciousness of our own shortcomings from virtue and spirituality. Hence the rational postulate of the better land, the Elysian fields, the happy hunting grounds, the new Jerusalem, the harmonious communion of saints which men have everywhere striven to imagine.

The rational assumption that "*Good* will be the final end of ill," has always approved itself to the human race, man naturally desiring to rejoice in himself or his own Being, in that of his kind, and, above all, in the thought of his Creator, for otherwise how awful must our destiny appear to us if regarded as the sport of blind forces, and we without a Protector, Friend, and Guide in the vast universe, whatever may be our place of abode in space. But though our planet should be rolled up like a scroll, shapeless and meaningless, not a tittle of the Word of Reason shall pass away.

As Hegel maintained that in logic lies the secret of all that is, and *all that is to come*, so it is evident that in the nature, or essence of a thing, lie all the possibilities of inference concerning it. The prophecies of reason are the forecasts of science; from the datum the conclusion is

derived, the nature of the effect indicating the nature of the cause, together with the converse.

Equally, the essential or spiritual relations that exist between finite Beings must continue wherever the two factors of a relation exist.

"By those hours of happiness I claim thee mine in Heaven": so runs a beautiful song. In other words, "Thou art the spirit that alone enabled me to realize the consciousness of utter satisfaction of Being under God"; hence the recovery of such satisfaction is inconceivable by reason, excepting *under its experienced essential condition.* As to the merely physical conditions of pleasure, the thing that pleases us to-day might satiate or bore us to-morrow, and gradually disgust us in old age.

As in this transitory scene it matters not where we find the counterpartal Being that is to be our soul's delight, so whether it be in Tellas, or in Jupiter, the spiritual relation required by us must equally hold its place. Hence the sense of the eternal in true love, which, instead of being a figment of fancy is a logical necessity of thought; and it is because I have lived this experience, and continue to live in the light of it, through memory and hope, that I have undertaken to write this *Apologia pro Amore*, to show that the secret of its exceeding joy lies in the relation of complementariness between two noumenal or self-conscious Beings of equal, although opposite, spiritual evolution, because of the spiritual equilibrium resulting from their union, and their striving together after the same Ideals of truth, harmony, and goodness.

Moreover, I hold that only through this union can finite Being arrive, through its own complementarily initiated completeness, at the reflective comprehension, however faint, of the holiness, or perfection, of the Supreme Being. It takes man and woman to represent humanity in perfection.

Nations, like individuals, are one-sided in their development. The ancient Mexicans worshipped devils of cruelty, so did also the Syrian worshippers of Moloch; the Israelites a stern Jehovah, who demanded "an eye for an eye and a tooth for a tooth": but later, as the spiritual influence of woman had made itself felt, the conception of a God of love, or benevolence, alone approves itself to man's more developed reason. What is to be good if not to be benevolent? and why is the expression, "a good for nothing," a term of reproach? but because it argues the absence of benevolence: witness the involuntary physical shudder that accompanies the approach of a wild beast. But how much worse is it when a human monster of malignity approaches us!

> "Blow, blow, thou wintry wind,
> Thou art not so unkind as man's ingratitude!"

says Shakspeare. As to a person's good-nature, people are seldom in doubt; but *worth* is necessarily differently estimated by different individuals according to their capacities for thought and judgment: but the word always includes capacity for good to others of some kind, high or low, material or spiritual.

Again, if you only exhibit qualities that are not sympathized in by your *entourage*, you are regarded as a bore, or one whose society is good for nothing, through its not furthering what is supposed to be the interest, or welfare, of those present; whereas, he who gives them a lift in the social scale is regarded by them as good-hearted. It is thus obvious that whatever mistakes we may individually make as to what is the most really conducive to the happiness of a rational, responsible Being, the one who provides for what we individually regard as our happiness is the one we regard as *worthy of affection;* and by the law of the concept we generalize the idea.

What the moral sense particularly inculcates is good-will towards men, and reverence for the Divine will, which reason recognizes to be good for the furtherance of our spiritual evolution. And what could any external things avail us if we remain brutal, loveless, or worthless?

Idealism claims to explain the universe under the fundamental ideas of reason, through the intellectual necessity of *belief in the causal principle.* I recognize in the universe an Infinite Mind, not only as contriving and producing the things which present themselves to my senses, but also as contriving and producing what I call my mind, or reason, with *the principle* of *sufficient reason,* which is once and for all the Good for noumenal Being.

Now "the definition of the universal principle of causality is that whatever is found in the effect must be found in the originative power into which the effect is refunded; hence conscious, percipient mind found in me must be refunded into the Infinite Something"—that being "l'Ente possibile" of Rosmini.

The word "universe" is an Ideal postulate assumed in explanation of the convergence or unity of our experiences as self-conscious Beings. My thinking is the essential fact for me to argue from. Thought takes the *unity of Being* as the standpoint of comprehension, and the relativity of the objective world to the subjective, or spiritual, world, as the pivot of mental representation in accordance with the synthetic principle of sufficient reason, which has the nature of Being, and our understanding of it, as the key to the interpretation of all the activities of noumenal Being: our own Ideal purpose in action being the only rationally conceivable clue to the purpose of the creative energy.

The watchword of philosophy is the unity of Being, as such; the unity of God was the watchword of Israel. "The more the invisible fact of *Self,* in which consciousness centres,

is pondered, the more one seems to see the dependence of the idea of a Supreme Being on it."

This is what is meant by a rational theology, or a theology based on logical inferences. Surely one would not boast of holding an *irrational* theology. The *Credo quia impossibile* of the middle ages is shocking to reason. Common sense justifies philosophy, and is justified by it. We cannot become aware of, or perceive anything, excepting as it *affects* us through our own feelings or sensations. We can only apprehend the nature of a thing through the particular relation in which it stands to our own Being, and reason can only comprehend anything through our own principle of action. Reason is "the candle of the Lord," through which we read the revelation of Himself; and we can only be said to comprehend the meaning of His Providence through the Divinely inspired conception of finality, indicating, as it does, Good for spiritual, or real Being.

Our notion of evil does not only involve the physical exercise of self-defence, but it advises us to risk our bodies, when necessary, for the maintenance of rights, and for the sake of our spiritual integrity; for man cannot live by bread alone, but by faith in God's justice, mercy, and goodness, and under the sense of responsibility to make His kingdom of righteousness prevail over sin and sorrow.

Forms or fashions of culture in any given time or place are an appreciable element in the human individual experience; as Mr. Balfour has shown, they produce "a psychological atmosphere, or climates favourable to the growth of some sentiments and beliefs, whilst being deadening and fatal to others"; so also do such circumstances as wealth and poverty, social position, and solitude, health, and sickness, greatly influence our evolution. Climate, particular modes of life, power, success, neglect, and cruelty, all have a part in the determination of the character of an

individual: "character meaning the sum of *that which characterizes a person, that which makes him himself, not another* —it therefore includes the whole mind."

True learning is idealized knowledge. "Experience must have reached its fruition for the Ideal to arise out of the real." A positive must be acknowledged to exist before a negative is conceivable. Thus, until a high standard of moral worth has been reached, blameworthiness is not felt. The universal cannot be a subject of speculation before the individual Ego is reflectively but *positively realized.* "The Ideal realm is built out of the substance of real Being," as it is reflected on under the principle of sufficient reason; the Ideal is the fulfilment, not the contradiction of the really existing.

"It is the splendid faith of Hegel in *reason*" (says Professor A. Seth) "which gives such massive proportions to his *thought:* within it room is found for all the difficulties *of existence.*"

Before Darwin, the naturalist, had proclaimed the scientific doctrine of evolution, Hegel had spoken the word *Werden* (becoming); definite involution is involved in the idea of evolution.

The last word of the science of the day being evolution, it stands to reason that the perfect maturity of reason, or its ultimate synthesis, is not yet ours, and probably never will be the heritage of this planet, which rather exhibits reason, as children exhibit reason, in its elementary state. Only the very few steal marches on their fellows, who rather bear them a grudge for so doing instead of showing any readiness to profit by the new light afforded them, particularly on the ground of morality, where they resemble Molière's *Bourgeois Gentilhomme,* "qui aimait á se mettre dans un bon colère," and also liked indulging in other tastes not accordant with reason.

In speaking of the shewers of the way of peace—the

joy-teachers—Moncure Conway says: "Whenever there is one contriving a new benefit for mankind, some relief from evil, some mitigation of pain, some sunbeam to brighten the darkness of despair and death, *the Creator is glorified.*" "The Christ beloved is He Who gave men rest in the faith, that even as they forgive the trespasses of men, so will their Father in heaven forgive them their trespasses."

"Pure religion, and undefiled, before God and the Father, is this, to visit the widow and fatherless in their affliction, and to keep himself unspotted from the world." The opposite doctrine, that nothing succeeds like success, is characteristic of our so-called civilization, but it is not a counsel of perfection in harmony with the injunction to keep oneself unspotted from the world. Love, human and Divine, is certainly the fulfilling of the law; but what renders it difficult to practise in this world is, that kindly toleration of moral infirmity and ignorance may itself lapse into laxity of judgment and action.

Ceremonial and ritual rescued men from the degrading worship of *animal instincts* of the earlier world, and from being cowed and terrified by the elements. But the barbarities of devil worship are passing away, and the time will come when all will alike seek to promote the health, virtue, and happiness of each member of the great human family. But although he who is righteous over-much may make himself believe that he cares not for his own happiness, it is a wise saying that "charity and justice begin at home"—and certain it is that only our own needs and desires can inform us of the needs and desires of others—whilst spreading in ever-widening circles. Reverence for the Ideals of feeling, intelligence, and will, is beginning now to be substituted for the idol worship and blood offerings of savage and half-civilized peoples.

The service of God is seen now to be one of perfect

freedom, because it is in accordance with reason and human nature. Formerly physical or spiritual self-mutilation was supposed to be the only acceptable sacrifice—hence cruel intolerance for the difference of opinion between men, which is the inevitable result of the different social mediums in which they are brought up. Only in a rationally organized state can the true destiny of spirit be realized; but as there must always exist essential relativity between man and man, we must hope that there is a better time coming, when, the Fatherhood of God being fully realized, the brotherhood of man and man will be so also.

Professor Kraepelm, in his *Psychologische Arbeiten*, when treating of the kinds of mental capacity that are within us, summarizes them under the three laws of capacity: 1st, that for the perception of sensory stimuli; 2nd, for the association of ideas, *i.e.*, thinking; and, third, for voluntary movement. But not one of these can dispense with the labour of the other, although there is division of labour. The new psychology is too often ignorant of philosophy, under-estimating reflective introspection, which is the true ground of the inferences of reason. Philosophy must be based upon the facts of human nature, or metaphysical entity, not on beast, bird, or fish nature; their experiences are indeed but partially conceivable by us, and may thus often be misinterpreted by us.

Whatever may be the importance justly attributed to the scientific treatment of physical nature, the very definition of the word philosopher—"the lover of wisdom"—points to the human individual as the seeker after truth, and of the golden rule of conduct, and no one knows better than he does, that art is long, and the life of one individual far too short for his search after truth to be exhaustive.

Self-knowledge is the all-important for the shaping of our lives. The reflective activity of mental life, from which

the *concept of mind is derived, is called self-consciousness.* So much for the so-called selfishness, or accounted immorality, of self-consciousness. It is said of the Orientals, "Die Morgenlander immer Kinder bleiben" (the Orientals always remain children) so it must also be affirmed of the *unself*-conscious.

In every act of self-consciousness some definitely discernible content of *sensation*, of *imagining*, of *feeling*, of *thinking*, and of *activity*, or conation, is *to be found.* "To be self-conscious, and to remember *re*-cognitively, is to be conscious of *being identical*, or self-same," says Professor Ladd; and he adds: "If there be any *immortality of mind it is the continuance of a self-conscious recognitively known life*-development." But this does not necessarily involve the memory of the physical details, or small social etiquettes of earthly time and place. Hate and pride are forgotten, only the love that makes of life a path of light remains. The concept of causality, in its three modes, arises in the mind in active response to induced feeling, exhibiting the relation which exists between our inner self and the object affecting us, and through which our normal tendency in action is aroused, which is always in accordance with the law of conservation of life, or energy, *i.e.*, for the preservation of the integrity of Being. The process of conceptive generalization is one of *secondary* self-projection on the principle *of non-contradiction of experience.* Unless we admit the metaphysical import and validity of the work of the human intellect, science cannot exist. The concomitant correlation of mental and bodily, as of bodily and mental changes, can never be grasped by us until we have "suffered a death change into something rich and strange": that is to say, until our inauguration into a future and higher state of Being, from whence we can look back, as a man does

upon his childhood. There is no imagining of the new and various conditions of time, place, and matter, to which the spirit may be subjected hereafter. Reason relating strictly to pure, or spiritual Being, its forecasts only refer to the possible modifications of the attributes of feeling, intelligence, and will—possibility meaning for us rational conceivability.

The metaphysical explanation of the two orders of phenomena, sensible and spiritual, in the life of man is not inconsistent with philosophical monism. The mind of the finite Being seems to us to stand in necessary relation to some bodily form. Only of Him, Who was, and is, and is to come, Whose place is infinite space, Whose time is eternity, can pure Being be predicated: only of the unconditioned One can absolute existence, or perfection of Being, be conceived.

Arguments regarding the source of our Being, and a future state of existence for man, are simple corollaries from our rational conceptions of the existence of this Supreme One, Who through the gradual evolution of our higher faculties becomes revealed to us as Love, as Wisdom, and as Power. Only in the light of this conception are faith in truth, and love, and the hope of eternal good, rational.

The law of impersonation of spiritual attributes is as binding upon us as is that of objectifying sensations. If the lower animal creation were possessed of the power of introspective reflection, from whence all abstract conceptions emanate, together with the faculty of logical induction, and deduction from them, then there would be no impassable gulf between man and beast, and the Buddhistic faith in transmigration would appear more rational than the religion of Christ. No wonder that Buddha and Spinoza have been accounted atheists, seeing how they mixed up mind and matter. Moreover, Christ taught the

love of the Father of spirits, instead of blood sacrifices to the awful Jehovah of Israel, and that the kingdom of God is within the spirit of man, that alone being His holy temple.

It is the possession of the principle of sufficient reason, which invests man with a moral sense, of which conscience is the outcome—conscience meaning *the sense of responsibility to act in accordance with our moral Ideal of our own free-will,* not as slaves under a taskmaster.

Human beings have rights and claims only as partaking actually, or potentially, of the Divine reason, or purpose, in action. Through conscience man works voluntarily with God, and for God, so that His will may be done, and our joy may be full: for surely the goal of creation must be the happiness of self-conscious, and therefore rationally judging, creatures; or must there ever exist the wounded to minister to?

Protestantism appeals to the conscience of the individual against the authority of tradition; Protestantism must therefore be an abiding creed of the subjects of evolution: for reason has nothing to say to official authority, but treats only of the laws of thought, or of the necessary conditions of mental representation, which is the representation of the progressive modifications of our feelings, our intelligence of relativity, and of our rational tendency in conation, which is for the conservation or welfare of Being.

For what other purpose is power given, to governments or authority constituted, but for the promotion of the *good* of humanity, which, of course, is strictly composed of individuals? Therefore when an established government manifestly neglects or opposes this end by interfering with individual rights, such as the right to life, the right to liberty, and the right to proper consideration for joy of

life, the denial of which is positive cruelty, such power is rightly withdrawn from it, and another form of government is called for.

Of course no individual whatever can have *the right to act contrary to nature and right reason*, which is our only standard of action, representing, as it does, the purposes of absolute wisdom, absolute power, and absolute goodness, in spite of our ignorance and fallibility. As Jesus said, there is but One absolutely *Good*, the Being of Beings, the Cause of causes, the Inspirer of faith, love, and hope in Being, in Whom we live and move, and have our Being.

The ultimate definition of reason is the apprehension of relativity to a standard intuitively conceived. Plato said, "A soul shall be saved by a sense of proportion," *i.e.*, of relativity to an Ideal standard; Confucius suggested the standard of reciprocity: "Do not unto others as ye would not have them do unto you." The Jewish Decalogue was also chiefly negative; but Jesus laid down a positive standard—that of love, or absolute benevolence, even towards those who despitefully use us.

Now the Father of spirits being invisible to sense, and therefore unpicturable by the imagination, we can only refer to our spiritual Ideal of perfection for our notion of His character and government, or Providence. As it is by ratiocination, or calculation of the degree or kind of relation in which one thing, or object of thought, stands to the subject, or Ego, and to other objects, that we *regulate our conduct* towards it, or them, *rationally*, so it is by the degree of *reality* of our apprehension of the degree and kind of our relationship to the only conceivable Sufficient Cause, or Creator of our Being, that our faith, love, and hope are measurable and justifiable.

The nearest and dearest of human relationships, because the one of most strictly equivalent emotion, is that in

which man and woman stand to each other in human marriage: "only by the gentle bond of love alone, should life to life be linked." "Pilgrim of earth, the home to which you haste is *Heavenly*, bound by the kindred tie of Heaven and home." If man were a mere animal, the body—its size, colour, and proportions—would naturally be the all-important consideration in the contraction of marriage. But

> "Love's not Time's fool, though rosy lips and cheeks
> Within his bending sickle's compass come;
> Love alters not with his brief hours and weeks,
> But bears it out even to the edge of doom."*

But there has to be a gradual evolution of the spirit, for true love to be possible to man or woman: In the beginning was promiscuous or tribal correspondence between the sexes; next discordant polygamy; then monogamy, bringing with it the amenities of the domestic hearth; and last, when reflection has brought forth its perfect fruit of faith, love, and hope, comes what Shakspeare calls "the marriage of true minds, to which," he adds, "let there be no impediment." Just as complementariness of forms and colours is required for natural, physical attraction to exist, so for affinity of spirits to exist, there must be counterpartism in the development of spiritual attributes.

Seeing that each individual is bound to move in the groove of his, or her, own idiosyncrasy, what can we do to save ourselves from, or to escape from this one-sided, incomplete, individual development, except using the very means the Lord of Life has provided?

Both the voice of Nature, and that of spiritual yearning (*Sehnsucht*) urge us to the enduring bond of union which we call marriage with an oppositely-developed Being. For spiritual equilibrium to exist (what Robert Browning calls "the music of man and maid") there must be diversity

* SHAKSPEARE.

of development in identity of kind. As the eagle cannot mate with the dove, so the undeveloped cannot mate with the developed.

Agreement (*Einstimmung*) on any particular point may be arrived at by analogues, or even by persons of contradictory natures, as there is a general consensus of conventionality in manners at any given moment of time, or place; but spiritual harmony involves the whole of two natures, so that they together must afford a typical representation of humanity through their complementariness, and counter-dependence on each other, and comprehensively on God, for perfection of joy of life.

For an appearance to exist, there must be an intelligent Being to whom it appears, and unless righteousness, holiness, or wholeness of Being can be predicated of a person, the impression they receive must partake of that Being's one-sidedness of standpoint, or partiality of representation. Only the fulness of humanity can mirror Deity and enter into His rest, or the peace and rest that comes from believing in Him. This is the rationale of the sense of peace, and perfection of Being, with its concomitant happiness, which is the seal or sign of real conjugal love, such as Swedenborg spoke of as the "coping-stone of beatitude." Even in heaven, or that state of Being in which the presence of God is more fully revealed, this note of perfect human harmony cannot be found wanting: for as I have already quoted, "Divine love can no more dispense with human love, than human love can dispense with Divine love."

The sensorial and the systemic senses are the physical purveyors of hereditary tendencies. Beethoven came of a musical family, and different members of the Herschel family had mathematical gifts. In fact, whenever any of the senses have been hereditarily exercised, the special ability which runs in the line of least resistance is found

to exist, more or less, in most of the members of a family. Also where deficiency of culture of any sense has long prevailed, such as Madame Sand describes in *Les Mauprats*, where the moral sense seemed quite deficient, or only existing in a rudimentary state from want of cultivation of it, the same *deficiency is exhibited* by the family in general.

But individual idiosyncrasy is none the less marked for this; and it is this diversity of individual experiences, which is so great a factor in evolution, that requires a shared complementary life, both physical and spiritual, to equilibriate the individual nature and supplement its developmental deficiencies, so that human nature, in its entirety, may be represented by the united pair. This is the rationale of the "Sehnsucht der Liebe," of "Le besoin d'aimer," which are one and the same with what Amiel calls "La nostalgie du bonheur"; for in each other's presence only is the fulness of life and joy found, because each is the required supplement of the other. Nature seems rather to prompt *through desire*, to the acquirement *of the means* to the end of perfection of Being or happiness, than to that end itself. It is only in *reflective or pure reason, that man contemplates the End itself.* Strange to say, up-to-date religion and philosophy have agreed to taboo the word happiness, and to ignore the end for which we act.

True love, or spiritual marriages, are the real *mariages de raison*, for they are the outcome of enduring, because spiritual, affinity; and enduringness is of the very essence of the conception of happiness. Morality, or virtue, is the mean to the end, but love is both path and goal. "Lorsqu'on aime on ne cherche plus, la vie est pleine"; "Le monde se sauve à chaque heure par l'amour et par le travail": the former being the great stimulus to the latter. The attractive

force of love is felt in every sphere of our Being, but there must be a foundation of true worth on both sides for attraction to endure. To say, "Love's of man's life a thing apart, 'tis woman's whole existence," is to talk nonsense; man, as well as woman, needs a lifelong companion "whose hand-clasp brings moral strength, whose *presence means home.*" It may be urged that Shakspeare makes a man say to a woman, "Teach me how to love." Love is certainly a woman's strongest point, whilst strength of body and brain is man's. As to those who deny the possibility of mental science, one would be obliged by their telling us on what grounds they believe in any true science, or what is the *raison d'être*, or *rationale* of any science whatsoever. Every rational appeal must be made to our own consciousness, beyond which a man cannot go, any more than he can jump over his own shadow.

Even a momentary realization of true love where circumstances forbid its consummation, is like a moment's halt from the "Sturm und Drang" of life, "a momentary taste of Being, from the well amid the waste"; and as Christ said of Divine love, "He who tastes of that fountain shall thirst no more." But by Divine decree the forlorn sense of loneliness is only stilled for a time by any other relation but that of true conjugal affection. It is the sense of heart-emptiness that drives men into bad society or sensual excesses; and the unsatisfactoriness of general society to the heart of woman leads her to try and get up some merely sensational liaison, or general excitement of the nervous system, to disguise to herself the void of emotion and reflective sentiment.

"Ich sah das Leer in deinem Herzen," says Heine. Novalis wrote: "Love, or harmony, is the end and aim of the world's history—its great amen." When the search after the Ideal is renounced, man rapidly deteriorates. "En défaut

de la guerre, et de l'amour, il me restent les plaisirs de la table," said an elderly Frenchman, and he added, "et je m'en trouve très bien." To which a Russian nobleman replied: "Mais n'oublions pas celui du jeu." But nervous excitement is a poor substitute for the real satisfaction of spiritual companionship, which never palls. Nothing can be more silly than jokes about true love; the union of counterparts in marriage being obviously appointed for the rectification of the want of individual equilibrium of feeling, intelligence, and will, which is as conducive to morality as to the joy that comes of fulness, or completeness, of Being.

The psychologist who studies and demonstrates psychological processes, cannot divest himself of the metaphysical conceptions and assumptions, which are essential parts of his own developed mental Being. It is these that constitute the positive data for inferences regarding the Creator, and a future state of existence. Abstraction of principles must be from actual concrete experiences of feeling, intelligence, and will. Such experiences, however, require proper, or appropriate, circumstances to elicit them. Logic cannot divorce itself from ontology: the Word, or Logos, being the expression of the potentialities of Being, and of the inferences implicit in it. Moral action is towards the fullest working out of the Ideal of Being, both for ourselves and for Beings like us.

The perfection of a thing lies in its compassing its end—hence "Zweckmässigkeit" is another word for self-conscious reason. No finite Being can compass its end without knowing it—that end having been determined by its Creator; some rational conclusion concerning it must therefore be arrived at for morality to be possible—Ethic is the science of the end.

Both Plato and Dante saw in the high love that springs from perfect sympathy in the Ideal, held by each of the

complemental pair, the last rung of the ladder leading up to God. Those who have helped their fellows to rise either to an Ideal of scientific truth, or to that of the real loveliness which is required for spiritual harmony, or to that of a morality the firstfruits of which is the love, instead of the fear of God, have been the greatest benefactors of the race. Such have been all the great philosophers, poets, saints, musicians, and other artists whose works have been handed down to us, embodying, as they do, the great Ideals of humanity.

Some have called them prophets, some poets; but they have ever been Divinely-illuminated Beings, who, like Prometheus, have been the first to steal the fire from Heaven, which was ever after to gladden the hearts and illumine the minds of men.

But the saying, "Poeta nascitur, non fit," does not apply to geniuses only, for each one of us comes into the world with definite inherited tendencies, both physical and spiritual, which greatly determines our career. Nevertheless, man is either a spiritual Being, undergoing spiritual evolution through hereditary and individual modifications of the cerebro-neural system, or he is an animal *pur et simple*, who has only to eat and drink, and be mimetic like a monkey, of which he has been said to be the heir-apparent. Moreover, as a spiritual Being, man is bound to act under the moral law, or reflective principle of sufficient reason, for this is the ground of his sense of responsibility to his Maker, Reason being the exponent of the nature and fitness of things, in whatever part of the universe man's lot may be cast. But if we take the ground that man is indeed a mere animal, we are bound to inquire why should he, unlike the *lower* animals, have been gifted with such "large discourse of reason," if his end and destiny are to be the same as theirs? From the means employed we argue

as to the end in view. The activity of the lower animals is limited to the requirements of this passing scene; but what of man's hope of enduring love, what of his universal animism, and spiritual aspiration, however poor and silly may be the forms it assumes in low stages of mental evolution? What of his endeavour to track the course of star, planet, and comet? What of his sublime despondency, his yearning for what is not? Moreover, the lower animals are debarred from any conception of the first Cause, their Creator, through being limited to sensible, or imaginative, perceptions and incapable of abstract conceptions, or of rational inferences from general laws of thought, or intuitive mental apperceptions.

If a man has no such access to the idea of an intelligent, benevolent Creator, he has nothing upon which to cast anchor when the day of trouble comes; then he has no power of hope whereby to withstand fate, and as despair saps moral courage, such a man must feel indeed "lost," as the term goes.

It is because man knows that he knows, knows what he feels, desires, and wills, that he feels faith and confidence in the goodness of the Creator who has so constituted him. Nature being void of self-consciousness, furnishes him with no moral law. It is to his human rational nature that he owes moral teaching, and through which he learns faith, love, and hope in God, and recognizes his responsibility in action.

Even the lower animals have a certain faith in goodness, and expectation of kindness, once the fear of the wild creature has been stilled and replaced by the hope of joy that comes of *love* in any form.

It has been well said that the measure of a nation's civilization is given by the place which woman holds in it. The slave-wife, and the toy-wife of Ibsen's *Doll's*

House, are not exhibitions of the true marriage of souls. If we are even to "*eat and drink* to the glory of God," *i.e.*, *in a rational* manner, surely man's marriage should be conducted under the law of the spirit, and not be purely a tie of the earth earthy, contracted for the lust of the eye, or for the pride of life. True love is a relation between two persons, which grows out of the very essence of their Being. As the intervals of music are of the Divinely-ordained physical order of the universe, so the scale of spiritual affinities is more emphatically the exhibition of the will of the Father of spirits, as to what *notes shall be struck together* for fine issues. Coleridge defined God as "the Supreme Reality, that makes all one whole"; and Beethoven spoke of the beloved as the "Ewige Geliebte," the "Geliebte in Zeit und Ewigkeit," once truly loved, loved for ever: that which is a part of the life of the soul cannot die with the body.

The very watchword of true love is "*for ever.*" What kind of Heaven could exist for souls incapable of spiritual or ontological fidelity?

Such are termed by Coleridge "disherited souls—toy-bewitched," "made blind by custom." The fidelity of the cat may relate to the domestic hearth, which may be destroyed at any moment; but the fully-developed man finds no rest, no home for his heart, mind, and desire, but in a *complemental equal soul.* "I have no home by sea or shore but only in thy heart," says Jean Ingelow; "True to the kindred points of Heaven and home," sings Wordsworth.

The rationality of the will (*i.e.*, its strict relation to *personal Being*) implies that it must aim at nothing less than the harmonious articulation of its whole activity in the unity of self-consciousness." It is the impulse of the natural, unregenerate, unreflecting man, to take care only of himself; but Hegel says, "Be a person, and *respect other*

persons." Personal, or self, respect is the only cue to what is required of us by others; and it admits of no one person using another, or others, as mere means to his own advancement. Evolution is egoistic, socialistic, and deontologic, or religious. Each category of thought has to be respected: our Creator has not constituted us so that we eat to please God, but because we feel the need of food; nor do we fall in love to please God, but because we feel "a lodestar lurks" for us in one particular Being; neither do we strive to protect ourselves from suffering to please God, but because the law of action is action for the Best for Being. But reflective consciousness under the principle of sufficient reason pronounces all these things good, and we rationalize accordingly.

"Only through the sublation of matter to spirit does the body become what it is meant to be—the organ for the manifestation of a spiritual activity." Morality is only explicable in relation to *self-conscious, reflective* Beings, *i.e.*, *persons.* Our Ideal of morality becomes higher and higher in the ratio of the evolution *of our own* Being. On the *moral ground, endeavour is itself success and evolution.* Thus evolution cannot take place by proxy. This throws light on the Christian doctrine, that each one must work out his own salvation; thus only can he truly forward the salvation of others. Public legislation can only provide against the open infringement of public order, and enforce the preservation of public decency, but the Kingdom of God is within us.

Civilization ultimately rests upon the basis of thought, or mental representation, which is of the immediately induced modifications of feeling, intelligence of relativity to Being, and of the instinctive tendency to action, or self-determination, for the conservation of Being, and reflectively *for the realization of the Ideal of perfection of Being.*

"All tend upward, though weakly, like plants in mines, which never saw the sun, but dream of him and guess where he may be, and do their best to climb and get to him." And so the spirit of man, like fire, strives ever upwards, but consciously of his own desire.

Righteous government can only be the outcome of righteous *individual thought.* Of course a righteous, or rational, social medium, would be a most important aid in the education of the young. How little can the best of individual teaching avail against the steady influence of bad examples, and the actual, as well as virtual, contradiction of truth or reason in the social medium, in which the mind of the young must expand, *or contract.* The best of Roman Emperors, Marcus Aurelius, had, as we know, the depraved Commodus for a son; this was no doubt in part accounted for by the depravity of his mother, the infamous Faustina, and there was nothing in the social medium around him to correct her influence.

Goodness must be individual and universal before the state of Being we call Heavenly can exist. Meanwhile the sense of our own imperfection must make us pitiful towards the errors of others, "lost with us under the same stars," and earnest in our endeavours to help them in the path of struggle and difficulty, which we all have to tread in this state of existence — fighting ourselves, and helping others to fight the real battle of life, which is for faith, love, and hope in God. Seeing how everything earthly slips from our grasp, well might David exclaim, "In Thee, O Lord, do I put my trust, let me never be put to confusion."

"The fact that a series of feelings, the infinitely greater part of which can be gathered up, as it were, into a single conception accompanied by a belief in reality, *induces* the evident *logical conclusion* that something *different, and*

transcending the immediate content of consciousness, must be *the bearer, relater*, and *idealizer of experience* as past, present, and possibly future. Some kind of noumenal matrix has to be assumed to account for phenomena, or appearances."

"There must exist a something that is modified" in feeling, intelligence, and will to account for the mental representations of these occasioned by objective impressions which we call thought; but only in the voluntary act of reflection is this something evident to us in the light of self-consciousness.

Apperception is of the abstract truths which stand revealed to us through introspective analysis, under the category of sufficient reason for belief. Abstraction and generalization are the functions of pure reason, which is the spiritual birthright of man, constituting him what the Stoics termed "a citizen of the universe," and giving him the freedom of all the cities thereof, however various may be the transformations of his physical clothing, according to the place in space he for a time occupies.

It seems to me to be too much lost sight of that man is a rational Being from his birth. Monsieur Taine, in his work on human intelligence, has admirably exhibited the very early tendency to the generalization of individual experience evinced by little children, which shows that if they were helped to reason *rightly* upon their childish experiences, they might be taught to reason *rightly* from the beginning, seeing that they are always asking *Why* such or such things exist, happen, or are purposed. Then we should have to deal with more rational and better conducted boys and girls than we have at present, who would not ruin their future before they had seriously entered upon life. Then society would no longer act as the deadly upas tree upon all our natural instincts, and upon the pure connate spiritual

intuitions of reason, which being no longer, as in the present day, contradicted by social usages, and sneered down by public opinion, would shine, like the sun, more and more unto the perfect day.

"Under the great world scheme of evolution, humanity may almost be said to struggle *unconsciously* to *fill in* the invisible framework of its pre-ordained progress towards the Ideal." That standard, unseen by sense, but towards the realization of which every member of the human family involuntarily struggles and instinctively strives, is *the Best for Being*, as the actualization of the Divine Idea in the creation of the spiritual world. As to self-neglect being regarded as the condition of altruistic regard, and Divine love, it is either a farcical, or an ascetic fancy, not a postulate of reason.

Trust, or faith, in God is the highest form of faith. Love of God is not shown in the endeavour to improve upon the nature He has given us, but only in obedience to the will, or design, of God in His creation of the spiritual universe. This is the highest Ideal of moral activity.

Belief in an Absolute, or Perfect, Omniscient, Omnipotent, Creative Being, from whom the spiritual universe is an emanation, is, and must ever remain, the characteristic attainment of man's reflective reason.

The moral order of the universe shows man's place in it as the one Being "an sich, und für sich," instead of being created, like the rest of the animal creation, to be the prey or food of another: the body of man being the temple of the Divine Spirit; even the savage mostly gives a religious form to cannibalism.

How, then, is it that man has become a denier, or an accuser, of his Creator? The explanation lies in the fact that we can only know anything through our own conceptions of it. No parrotings of the conceptions of others

can be substitutes for faith, love, and hope, which are fruits of individual growth in knowledge, justice, and love. Only the pure spirit can see the Father, for this evolution is required in all of us.

Even the consciousness of our own child is not our own consciousness; and if a stranger come between us and our child, and distort its conceptions of us, we may be powerless to make him realize our feelings and purposes. Infidelity and lawlessness are as contagious as they are deplorable. True love and true adoration of our Maker are their only antidotes. Love is as sight to the blind; through it we contemplate the world as in a magic mirror.

Without faith in the goodness of God and man up to a certain point, society could not exist, but only gregariousness for purpose of mutual protection, such as we see it in the case of the lower animals, and in very barbarous tribes in which everyone's hand is against one of another tribe. Such a state of things could not be conducive to the arrival at one conclusion as to the nature of reason, and its revelation of a First Great Cause, the order of Whose creation, natural and human, is for the Best for spiritual Being, which must surely be ultimately accomplished by perfect power, wisdom, and goodness, in the case of every individual.

It is through faith that we sing songs of love and hope, joy and freedom—freedom meaning willing obedience to the government of the All-Father, in Whom we trust, Whom to know is at once to enter upon the life eternal of love and hope, both with regard to God and man. In these sad times, "to know life" is often held to be synonymous with knowing the death in life of faithlessness, lovelessness, and hopelessness. However, these are not the proper outcome of reason, for truth answers to the essential attributes of Being: beyond that source of evidence there is none. Without our faculties of faith, love, and hope,

what could we mean by truth, loveliness, and goodness, that happy forecast of reason that all is well because our Father is at the helm?

If our own spiritual Being be utterly undeveloped and unevolved, the source of evidence is only latent in us. As what we call the existence of light cannot be brought home to the blind, so no reflective inference can be expected from those whose feeling, intelligence, and will for the good end, are undeveloped. Of what use, then, arguing with them regarding a happier hereafter for man? Truly only love, Divine and human, is the fulfilment of the law, it being the sufficient reason for faith and hope, for they are contained in love.

However practical and amiable woman may have been, she has hitherto had little part in the speculative progress of society, because of the poor education that has, until lately, been given her. What has hitherto been her instruction concerning the great principles of the understanding? But what may we not hope for humanity, now that the prison-doors of her spirit are unlocked, and the fountain-heads of ancient and modern wisdom have been revealed to her! With mothers thus cultured, surely the sons will become more moral, and therefore more believing.

Balzac said, "The tune of love can be perfectly well played on one instrument"; it requires no full band to express it. But for this to be, woman need be as intellectually developed as man. The institution of marriage will, above all, be favourably affected by the new bond of true companionship, which equivalence of culture will produce between the sexes; and as to the choice of a life-companion, then will woman recoil from one who does not stir her highest possibilities of emotion, intellection, and volition. Then we shall hear no more that "men will be men," which means that the old or

animal Adam will for ever oust the new or spiritual Adam. Certainly as woman has, indeed, an uphill path to travel to make up for her intellectual degradation in past ages, so also has man to purify himself by prayer and fasting, as did the young squires of old to fit themselves for knighthood, before the real nature of true love can be revealed to him: for he has to learn that "that which thy *sense can touch not*, that is most thine own." We have to thank the troubadours of the middle ages for the assertion of the spiritual nature of true love. The story of Tannhäuser is one of the legends belonging to that time. In Germany the singers of these legends were called *Minnesängers*. Max Müller says the word is derived from *meinen*, to think. "La dame de ses pensées" was often entirely out of reach of the knight errant from the point of view of marriage. Thus, as for Divine love man must be born again to the spirit, and cast off the seven deadly sins, so before the notion of true love is conceivable by him, he must cast off what is "of the earth earthy."

Both man and woman must rise out of the ashes of their lower selves, to a true, spiritual, and therefore eternal union with each other: "once found, found for ever" is the motto of true love. Dreadful indeed would it be, had the same agonizing search for one's counterpartal or complementary spirit to be renewed at every fresh birth into the universe of God, for we have been told that God Himself said, "It is not good for man to be alone," and that he must therefore have "a continual helpmeet" unto him, as not even God can take the place of the equivalential companionship He has Himself designed for man and woman—equivalential not meaning here identity, but analogy.

I have just come across an extract from a sermon by Canon McColl, which appears to me a most intelligent interpretation

of the words of Jesus, "In my Father's house are many mansions"; for he says, "Jesus here indicated that there are different spheres of bliss, and different degrees of happiness in Heaven, and an endless progress, each soul enjoying at each stage" (of its evolution) "the utmost degree of happiness of which it is capable."

Even here below, as might have been expected from a Benevolent Creator, a certain amount of enjoyment accompanies human life under all its endless diversity of conditions, and even at its lowest stages of spiritual evolution.

The instinctive endeavour is therefore (to use a forcible expression of the lower classes) "to better ourselves." Now, however sorry one may be to lose a capable servant, who could be so selfish as to prevent that "bettering of themselves" that comes by an increase of wages, etc?

Still the good and faithful servant is the one who finds joy in the esteem and affection of his employer, and so remains faithful to one service. Thus each has his reward *after his own kind.* Those who live to the spirit have the joys of the spirit, those who live for what is of the earth earthy, have their pleasure of it—a pleasure as fleeting as are its objects.

True love has been compared to a melody which is *music in one key*, and giving perfect satisfaction to the ear; whereas discords can be resolved into partial harmonies in many keys without completely satisfying either soul or sense. "Once," says a charming writer, "I saw no meaning in life; now I feel and know, and hope through that experience."

"Autrefois je doutais de l'amour, et cette doute, affreuse souffrance, faisait le mal de tous mes jours. Maintenant que Dieu m'a conduit vers toi je crois au bonheur et à l'espérance." To be contented with the imperfect is no sign

of goodness: it is not life, but death, when nothing stirs. It is of the very nature of hope to hope for the best, not for the middling; but of course constituted as this world is to be a place of trial, in Heaven alone can we expect to sing the great Amen!

If the will of the Father be for the life and happiness of His rational creatures, how can it be evil in us to strive for our own life and happiness, as well as for the life and happiness of others? Why, then, is not every pains taken to afford each and every member of society fitting opportunities for contracting a happy marriage, instead of marriage being considered chiefly as an opportunity for the acquisition of money or title—in other words, of making a good worldly bargain. If to live rightly is to be true to the nature of a rational Being in every respect, this is a strange parody of marriage. "Only in the life of the spirit is true happiness to be found, for to that end were we created." *Our real life is the gathering of the fruits of the spirit sown in us by the Father of spirits,* which, as St. Paul says, are faith, love (or true joy), and hope: for thus only are we equipped for an eternity of happiness.

"La solidarité humaine" is the true doctrine of Christianity: "If ye love not the brother whom ye have seen, how can ye love the Father Whom ye have not seen?" said Jesus.

To quote again from Count Tolstoi, "The will of the Father is for the life and happiness of men: His laws or commands *are but the necessary conditions of this happiness*"; as our obedience to them is the condition of our health, of mind and body. Hence if we cannot always rejoice, we must always hope; otherwise we are like the man in the parable, who said, "I knew thee to be a hard man, reaping where thou hast not sown."

When we hear of an earthly parent who acts kindly

toward his children, we applaud him with our whole Being: is it then rational to attribute unkindness and cruelty to our Heavenly Father? What we should desire and pray for, is for strength of the spirit sufficient to overcome the weakness of the flesh, and trust always in His goodness. Without faith in God, love of God, and hope in His goodness, what should we be? for what could we strive? and "desire failing," what would life be to us more than to a mollusc or jelly-fish? But although science, art, and a good government, or a good social medium favourable to virtue, may help on, and, indeed, are necessary aids to spiritual evolution; still it remains true, that each one has "to work out his own salvation," which proceeds step by step, meaning voluntary self-determination for the right.

"No soul is willingly deprived of truth," said Plato; therefore intolerance of temper towards ignorance and error is as silly as the so-called Holy Office, or Inquisition, was cruel to those who could not be converted to its own dogmas —coercion not being conversion, man having been given free-will by his Creator; but "forcing men to labour for themselves," says Kingsley, "by bitter need, and after a most Spartan mode of education, treating them with that seeming neglect which is, after all, the most provident care, because by it alone can man be trained to experience self-help, science, true humanity, and so becoming men and women worthy of the name."

Attraction, with its negative form repulsion, are the winds that fill our sails in the voyage of life. Intelligence through the principles of causality is relative to the proper end or goal of desire, and prompts to action helpful towards that end. Then comes reflective self-conscious determination in accordance with the equilibriated order of mental representation, which presents Being as one whole. Upon this reason

takes her stand, and becomes the rudder of our course, which we can only let go at our own peril as well as at that of others. But alas! it is written, "Per aspra ad astra"; and only in death need we expect to find our last trial upon this earth.

There is but one sufficient reason for activity, and that is the nature and requirements of noumenal (God-conscious) Beings. The nature of a Being prompts it to action in harmony with its tendency (*Trieb*). Of a good, perfect, or typical Being, no bad action, or action from a bad motive, is logically predicable. Hence we can rationally find peace and rest as to the ultimate destiny of man, because of the Absolute perfection of the Divine nature, which involves perfect benevolence, with its concomitant beneficence. The part in his own destiny which has been left to man's free choice regards the means to be employed in the pursuit of the object, or end, imposed upon his will, which is for the Best for Being, that being the ultimate motive of all rational activity. It is in this case that we find "Knowledge is power." To know the various relations in which we stand to various spiritual Beings, is half the battle of life; to be true to these relations in purposive action is the other half. Hence to deprive man of the knowledge of God and man is cruelty; and to act against knowledge, or reason, is to act *sinfully* as being *against conscience*, which is the categorical imperative of duty towards our Creator. Every self-conscious or reflective Being is the spiritual offspring of the Father of spirits, as said the ancient Greeks, "We are His offspring"; and what sort of Father would that one be Who could rejoice in the sufferings and destruction of His own children? Hence the moral law: Act always up to what you conceive to be the Best for Being as such, in as far as it lies in your power, and knowledge, for it must be remembered that no

individual can surpass his own special faculty of mental conception, or stand above the platform of his own comprehension, any more than he can go beyond his own particular capacity for physiological activity. Therefore, as only our Creator can absolutely know wherein our natural deficiencies lie, no man can rationally sit in moral judgment upon another, although as a member of society he can enforce certain moral regulations for the protection of society generally, each one himself taking heed to "seek first the Kingdom of God and His righteousness."

> "They do but grope in learning's pedant round
> Who on the phantasies of sense bestow
> An Idol-substance, bidding us bow low
> Before those shades of Being that are found
> Stirring, or still, on man's brief trial ground—
> As if such shades and modes which come and go
> Had aught of real life in their poor show,
> To sway our judgment, or to stanch a wound."

No marble halls, or gilded trappings, can soothe the aching heart, or heal the mind diseased. Only love and sympathy with our fellows can affect the former, and only faith and hope in obedience to God cure the latter. Thus no external form of marriage, when the fusion of souls is wanting, can give the sense of fulness, or completeness of Being, and the abiding joy of life, and in life, which we call happiness. For only under this condition can the sense of lonely isolation, which is like despair, be for ever exorcised. Our children leave us to form their own conjugal ties, the friend of our bosom naturally does the same; but it remains written that "it is not good for man (or woman) to be alone," even though God be omnipresent. Only in the understanding of truth, in the love of God and man, and in beneficent action, does the soul find its real life.

Hence the reward of virtue does not lie in bread, or in social distinction, or in the gratification of ambition, but in loving, and being beloved (*nur lieben heisst Leben*), in the power that knowledge gives to help oneself and others, and in the hope of God's goodness which opens to us infinite vistas of delight in His creation. Thus even when we feel most bereaved, and, as it were, forsaken of God, we may be being most prepared for the soul's harvest of love, which is joy, including as it does both faith and hope, without which Heaven could not possibly exist.

What could God Himself do for the faithless, loveless, and hopeless? It were as though we should expect a person that was at once blind, deaf, and dumb, and wanting the sense of touch, to admire the beauty of the physical universe. The explosive forces are as sanitary when required, as are the attractive cohesive forces, because they are helpful towards the development of man's reason, in which are involved our instincts of the Unseen and Infinite. Thus are we taught

> "That life is not as idle ore,
> But heated hot with burning fears,
> And bathed in baths of hissing tears,
> And battered with the strokes of doom,
> To shape and use."

Just as the process that iron ore is subjected to offers an image of man's being made perfect through suffering—so also does the treatment of gold ore: it also has to be tried by fire, as the human heart has to be tried by "the living fire of pain" and mental anguish. Whatever is good for the soul, or spirit, of man, cannot be called evil—surely the way is good that leads to moral perfection, which is the condition of true happiness; certainly not by our debasing ourselves through evil feeling, thinking, and acting, can true joy be attained.

As John Stuart Mill said, it would be a distortion of our intelligence to believe in the justice of an eternity of punishment for evil committed in a brief life through ignorance of good, and through weakness of flesh, so it would be equally a contradiction of the motive imposed on us in action (*i.e.*, action for the Best for Being) to attribute to our Creator other than a benevolent design in our creation.

Is not the happiness of a people our only test of the goodness of its governor? The widespread instinct, or rather intuition, of reason throughout our race "from Greenland's icy mountains to India's coral strand," of the recovery of friends after death, the belief of King David that though they cannot return to us, we can go to them, is our abiding consolation under bereavement, however heart-breaking.

Hope has been called the magic minstrel, whose strain rises higher and higher the more the deep waters of affliction compass us round. The rainbow, both in the Jewish and Greek religions, was regarded as the messenger between Heaven and earth, represented by the many-coloured robe of Iris by the Greeks, and by the Jews as the sign of the covenant God made with man that He would not destroy him.

And do not all the stars of Heaven stand as witnesses of the existence of the many mansions in the Father's house, where each spirit may be congenially lodged when it leaves our poor little Tellas, in which is the valley of the shadow of death? What may one not hope of the Creator of life, and light, and good!

Meanwhile, when creeds change, and forms of government fail, there will still remain a present source of hope for the human race in the evolution of spiritual affinities, above all in that of the supreme affinity between

correlated spirits, which is what true marriage of souls means. It has long ago been remarked how careful man has been to rear horses and dogs under favourable conditions for the exhibition of typical qualities; and it remains for the same principle to be insisted on in human marriages.

The jumbling of unsuitables, or the pretence of fusing contradictory attributes, must be put away with other childish things characteristic of undeveloped humanity.

Only when the hour has struck for the "souls' great bridals" will true civilization be inaugurated; then shall we be prepared through the earthly joy of home for the Heavenly Paradise.

The true source of love is the conjugal union—from it children spring, not parents from children, therefore the parental bond does not count first. Let the fountain of love, then, be pure at its source—health-giving, joy-giving, and, above all, gratitude-giving to God. It is this that "will make all things new"; only when love reigns can the Kingdom of God be said to have come.

"The dreams of youth," against irreverence for which Longfellow warns us, must be translated into fact, as all imaginative fiction worth reading is based upon facts of human nature; for the realization of the Ideal has only hitherto been the portion of the few, but for universal happiness it must be the standard of endeavour for everyone.

Even to look with longing eyes upon the "land of promise" is a step made towards it, for the love of love, as well as the scorn of scorn, has to be learnt by each of us for the bourne of the Ideal to be reached; and it must be remembered that the rational Ideal of humanity lies in the fulfilment of truth, of harmony, and of goodness—the last involving self-love, social, and Divine.

Thus love made perfect is the fulfilment of the law, or Divinely established order of human nature, in which alone can peace and joy be found — obedience, not sacrifice, being what our Creator requires of us. Who is the good man, if not he whose life is an illustration of the creative idea, from which alone our Ideal of life can rationally be drawn?

Spiritual love is God's last best gift to man.

The conception of the Ideal being the last triumph of reflective reason, what wonder is there that it takes so long a time, as well as favourable circumstances, for the realization of it. Just as the rising sun first gilds the mountain tops before its light reaches the recesses of the valleys, so the thinkers of all times and places first catch the holy illumination of the Ideal, and having (to borrow the words of Confucius) "looked upon it, and loved it," they have ever sought to disseminate it amongst their fellows, either in the form of natural and spiritual philosophy, or in that of some definite form of religious faith, determined, in great measure, by the climatic or geographical influences of their country, and its environment.

The younger a country is, the more provincial are its inhabitants; that is to say, the more narrow and limited are the conceptions of its people. Reflection's perfect work is still less arrived at *per saltum* than is physical science, and requires the leisure not to be found in the birth struggles of a nation. Still, every time and place has its little band of thinkers, "the world forgetting, by the world forgot"; for though they have the vision and the dream, theirs is the gravity of hope for the future, not the sprightliness of the busy men of action, or of the daily climbers of the treadmill of pleasure.

Idealists look for a country that is founded in righteousness,

in love, and in the infinite hope that is based on the goodness of God.

For the most part the world loveth them not, for "the world loveth its own," its fellow-competitors for its prizes and its successes.

Had reason no reward for her followers, had she not ways of pleasantness and paths of peace even here below, they would be of all men the most miserable, being mostly rejected and despised of men here; but knowing in Whom they believe, they are willing to stand and wait.

THE END.

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